

**THE
HAMPSHIRE
COLONY
CHURCH**



**ITS FIRST
HUNDRED
YEARS**

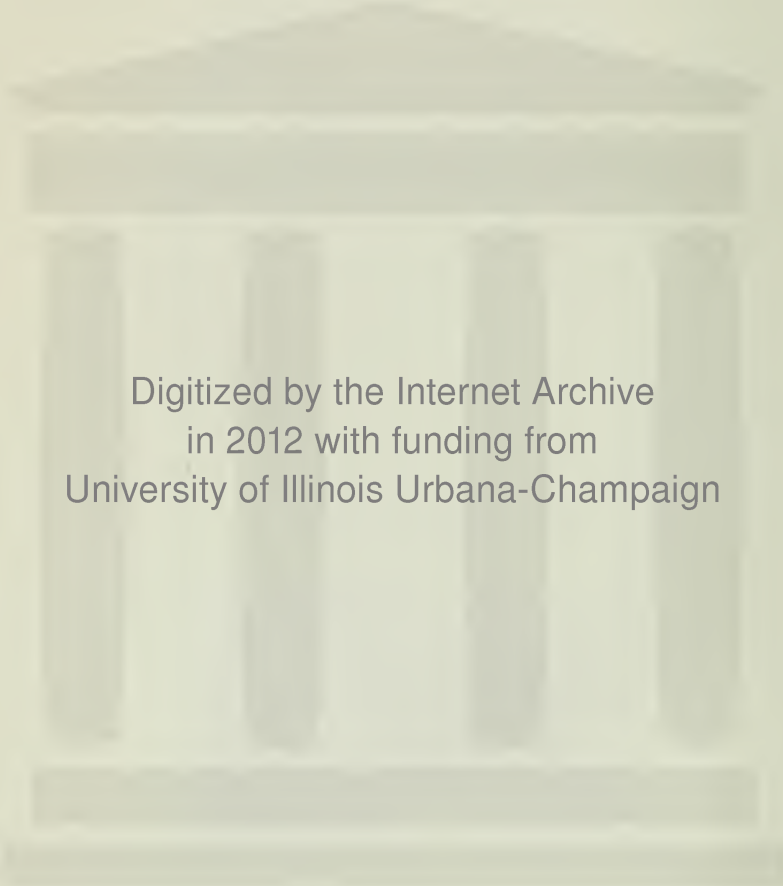
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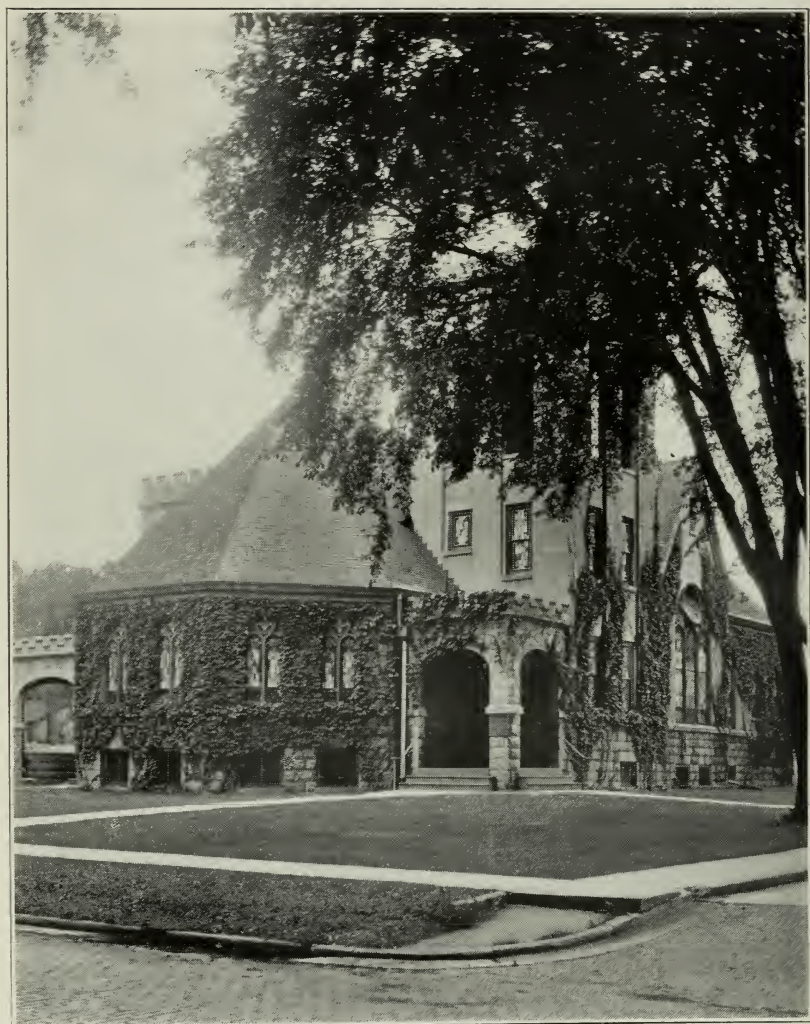
ILLINOIS HISTORICAL SURVEY





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THE
Hampshire Colony Congregational
Church



Its First Hundred Years

The
Hampshire Colony Congregational
Church—

Its First Hundred Years

1831 — 1931

A RECORD ASSEMBLED BY
THE HISTORICAL COMMITTEE:

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Foreword

6/14/1908

In collecting material for this history much use has been made of papers written for various anniversaries by Mrs. Julia R. Phelps, Mrs. Clara R. Norton, Mrs. Emily S. Colton, Dr. Flavel Bascom, Rev. E. G. Smith and Mr. Elijah Smith, an old diary of Mr. Chauncey D. Colton and a few old letters. The authors of these have long been dead. The record books of the Church have furnished definite dates and present day knowledge has brought the work up to date.

All of those who preached and prayed in the old days have gone to be with the Lord. Most of the next generation have followed them. What they won with toil and tears we have inherited, but surely death did not destroy their interest in and love for the old church. If Heaven rejoices over a repentant sinner, then heavenly citizens must know something about earthly events.

Good 1908

"Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sins that so easily beset us and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith", and be able to say to them some day, "We have faithfully carried on the work that you began."

1008225

Acknowledgments

There is no enterprise which has not behind it some guiding mind. This volume owes its existence principally to the vision of one who has long been a vital force in the church. To Ella W. Harrison the church gratefully acknowledges its indebtedness for the greater part, both spirit and substance, of this volume.

To the Historical Committee sincere thanks are expressed for the careful research that makes this record authentic.

To T. A. Fenoglio, who has successfully managed the financing of this publication, the church owes a debt of gratitude.

Grateful acknowledgment is made to those who have given of their time and service transcribing page after page of manuscript: Edna B. Anderson, Gerda Bouxsein, Vivian Conkling, Helen Eastman, T. A. Fenoglio, Gilbert Oberschelp, Edith Sharp, Ethel Sharp, Frances Spaulding, Hazel Wickey.

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In the Beginning

EARLY HISTORY

THE INDEPENDENT
CONGREGATIONAL CHURCH

THE DOVER CHURCH

THESE ALSO SERVED

DONATION PARTIES OF YORE

MEMORIES OF AN OLD MAN

PRAYER OF OWEN LOVEJOY

IN THE BEGINNING

EARLY HISTORY 1831 - 1835

In the early years of the nineteenth century New England people were greatly interested in the little known west. Men who returned from investigating tours told wonderful tales of fertile soil unencumbered by stones or trees, government land that could be purchased unbelievably cheap. Young men were advised to "go west and grow up with the country." On February 9, 1831, the following notice appeared in the Hampshire Gazette:

"ILLINOIS COLONIAL ASSOCIATION

A meeting of the above association

will be holden at

WARNER'S COFFEE HOUSE,

Northampton, (Massachusetts)

on Wednesday, the 16th at 10:00 A. M.

Persons desirous of uniting with them are invited

to attend this meeting.

Per order of Committee.

D. B. Jones, Sec'y."

February 23, 1831, this meeting is reported: "At a meeting of the Illinois Colonial Association held at Warner's Coffee House, last week, it was agreed by a number of associates to remove to some part of that state in the ensuing spring. Some of the principles of the association by which its members are governed may be understood by the

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following preamble to their constitution adopted at this meeting:

‘WHEREAS the subject of settling the valley of the Mississippi by colonies of industrious and moral men from the Atlantic States is viewed to be of vast importance to the future of the inhabitants of that valley and to the common good of our country by many of the sons of the Pilgrim Fathers of New England, and—

‘WHEREAS a number of persons in the old county of Hampshire are desirous of emigrating to some part of the State of Illinois for the purpose of better providing for themselves and their families, provided the privileges of a social, moral and religious character which they have now, and which they highly value, can be made secure to them in their future residence;

‘NOW, THEREFORE, for the purpose of accomplishing the above objects, the undersigned do form themselves into an association and adopt the following constitution.’”

Unfortunately the constitution has been lost. The idea of organizing a church before going west had taken strong hold of some minds. Ebenezer Strong Phelps, a deacon in the Northampton church, was prime man in this. Circulars were sent out stating that “it was not so much to promote the private interests of its members as to advance the cause of Christ by planting religious institutions in the virgin soil of the west and aiding the cause of Christian education in its various departments.” When a number of people had offered themselves as candidates for membership in this emigrant church a council was called to act upon the proposition. The following are the minutes of the council:

“Northampton, March 23, 1831.

“An ecclesiastical council was convened at the house of Dea. Ebenezer S. Phelps by letters received from certain persons desirous of being organized into a Congregational church previous to their removal to the Western Country. Rev. S. Williams and Rev. I. S. Spencer, pastors of the church at Northampton, and brother Lewis Strong delegate. Rev. Lyman Coleman, pastor of the church at Belchertown, and Deacon I. Towne, Delegate, and Rev. Benj. H. Pitman, Pastor of the Church at Putney, Vt., were present as members of the council. Rev. H. Pitman was chosen

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Moderator and Rev. L. Coleman, Scribe. Prayer was offered by Moderator. The following persons there presented letters certifying to their regular membership with their respective Christian churches and recommending them to be received into the church proposed to be organized by this council. Deacon Ebenezer S. Phelps and Anne, his wife, from Northampton, Amos C. Morse and Lucinda, his wife, Elisha Woods and Abigail, his wife, and Samuel Brown and Daniel Brown from the church at Belcher-town. Doctor Nathaniel Chamberlain from the church at Putney, Vt., Levi Jones and Louise, his wife, from the South church at Amherst, John Leonard from the church at Warwick; Alvah Whitmarsh and Naomi, his wife, from the first church at Springfield; Maria Lyman from the first church at South Hadley; and Elijah Smith, Clarissa Childs and Sylvia Childs from the church at Conway. Daniel Brown and Louisa Jones were absent. The others then present submitted to the council a Confession of the Faith and Covenant which were approved by the council whereupon, it was voted to proceed immediately to the house of public worship to organize the proposed church and that the services be performed as follows: that Rev. Mr. Coleman offer the introductory prayer; that Rev. Mr. Spencer deliver the Sermon and that the Confession of Faith and Love must be presented to the church; that the fellowship of the churches be expressed and the concluding prayer be offered by Rev. Pitman.

"Proceeded to the house of worship where the services were performed according to announcement and the above named persons there present were duly constituted a Church styled the Hampshire Colony Church. Voted to adopt the above as the record of the doings of this council and adjourn.

Benj. H. Pitman, Moderator.

(A true copy.)

Attest: L. Coleman, Scribe."

This council was held in the forenoon. In the afternoon, after the organization of the church, the Rev. Ichabod Spencer preached a sermon on the text "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." After the sermon the Lord's Supper was administered to a large congregation of communicants. It was a session of peculiar solemnity and called forth deep sympathy from all who attended the long session. A collection of \$54.00 was taken to supply the new church with vessels for the communion table. The Hon. Lewis Strong,

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delegate from the Northampton church to this council, said, "The meeting house, at the organization was thronged and the public services, conducted mainly by Dr. Spencer himself, were of the most thrilling interest. Never shall we entirely forget the wise counsels he imparted to that little company of believers, nor the earnestness with which he implored, in their behalf, the blessing of God, nor the melting of hearts throughout every portion of that great assembly, as in their name and with deep devotion he bade the departing ones a final and most affectionate adieu."

The spiritual influence of this movement was very evident when one hundred and thirty newly converted young people met in the pastor's home for a last good-bye to the Pilgrims. Quoting from Dr. Bascom's and Rev. E. G. Smith's papers written for the fiftieth anniversary: "They did not all come west at the same time or by the same route. The main body of the colony met in Albany and embarked in a canal boat, the 7th of May 1831, with Cotton Mather of Hadley, for Captain." We are not surprised that such a company of passengers and a captain with a name so venerable and historic should enter into contract not to travel on the Sabbath.

The first Sabbath they spent in Amsterdam, probably without any design of imitating their Pilgrim Fathers, who made Amsterdam, in Holland, their first resting place after leaving Old England. They held religious services on board their boat, which attracted the attention and excited the curiosity of citizens. The captain's explanation to curious inquiries was that he had a company of missionaries on board. The next Sabbath found them in Buffalo. They had expected to find a schooner there, bound for Chicago, but were disappointed. Taking a steamboat to Detroit, they there found a schooner about sailing for Chicago, but could not find room on board for themselves or their goods. They contracted for their goods to be taken on the next trip, two or three months afterwards, and they set out by land with

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hired teams for Chicago. Leaving Detroit Monday morning, May 25, they spent the next Sabbath at Sturgis' Prairie. While there, one pair of their hired horses died, compelling the eight young men of the company to travel on foot. Having journeyed half a day in this manner, they all arrived at Mottville, on the St. Joseph river.

Up to this time they had no definite locality selected for their future home. A Mr. Jones had come out the autumn before to explore the country and find a suitable place, but no definite report from him had reached them. But now meeting a traveler from Illinois they learned that Mr. Jones was at Bailey's Point, on the Vermillion River, where he had built a double cabin for the reception and temporary accommodation of the colonists. Knowing now that their destination was near the Illinois River, the young men conceived the plan of finishing their journey by water. They accordingly purchased two canoes, lashed them together, put their trunks aboard and embarked themselves for a trip down the St. Joseph. It is a rapid stream, and they reached the portage, a distance of sixty-five miles, in twelve hours. Here they hired an ox team to transport themselves, their canoes and baggage five miles to a swamp or lake which is the source of the Kankakee, one of the branches which form the Illinois river.

From that point to Ottawa, they were told, was 160 miles. They expected to make that distance in three or four days, and laid in provisions accordingly. Reembarking on Tuesday afternoon, they soon found navigation on the Kankakee Swamp and River much less rapid than on the St. Joseph. Saturday night overtook them some distance above the point where the Kankakee and DesPlaines unite to form the Illinois. An appearance of rain induced them to tie up to a tree for the night. When they awoke Sunday morning they found themselves lying in several inches of water in the bottom of their boats. After building a fire and drying their clothes, they reluctantly decided to travel that Sabbath

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day, for the first time on their journey. Their provisions were exhausted, and their only rations for some time had been slippery elm and bass-wood bark, and they knew not how distant might be a human habitation, where food could be obtained. Sunday night they spent on shore in a drenching rain. Monday morning they embarked again under a clear sky, and soon reached an Indian encampment. There they applied in vain for food. Pressing onward, they heard a cow bell in the distance. Leaving the river and ascending the bluff, they found a cabin occupied by a white family, who could give them nothing but mush and milk. To prepare this the woman shelled some corn and ground it in a small hand mill. When the mush was made the young men did not relish it, and they ate just enough to increase rather than appease their hunger. Learning that it was now twenty miles to Ottawa, they pushed forward, expecting to find a hotel where they determined to rest and make up in good fare for all their privations. About sunset they saw a cabin on the south side of the river, and on inquiring how far it was to Ottawa, they were told, "This is Ottawa." And all the luxuries that that city could supply were mush and milk with some honey, and a puncheon floor for a bed! Proceeding down the river, the next day, they arrived at a point opposite the present city of LaSalle. It was called Shipping Port or Crosier's Ferry and was a distance of only eight miles from Bailey's Point, their destination. That distance they soon traveled on foot and at Mr. Jones' double cabin they found the other part of their company, from whom they had separated in Michigan. These last had arrived the same day, only a few hours in advance. This was the ninth day of June, five weeks and two days from the commencement of the journey. The portion of the colony that had continued with teams found the journey to Chicago exceedingly dreary and fatiguing. With much difficulty and vexatious delay, they procured other teams at Chicago to take them the remaining 100 miles to Bailey's Point. Nothing occurred

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to break the monotony of this stage of their journey till they reached the Vermillion River. It was so swollen by rains that the passengers dared not ford it in their wagons. They found a ferry man with a log canoe or dug-out who took them across one by one, requiring them to recline on the bottom of the boat lest he upset it. At the Jones cabin they all remained some time to recuperate and gain such information as should decide the question of their future homes.

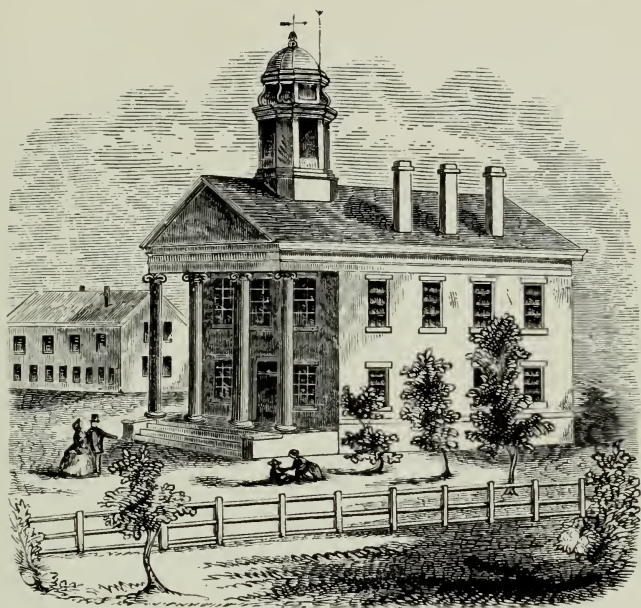
On the twelfth of June, the first Sunday after their arrival in Illinois, a meeting was held in a log cabin in a settlement called Lowell, near the Big Vermillion Creek. On July 2, 1831 having agreed, finally, in accordance with the advice of their agent to locate on the prairie east and south of Bureau Creek they set out for that place across a trackless prairie. Dr. Nathaniel Chamberlin and Eli and Elijah Smith joined in buying a horse and two yoke of oxen, to remove their families and goods across the Illinois River to Princeton (then called Greenfield). The second day they found the prairie, west of where Peru now is, so wet as to be almost impassable. Finally leaving their wagon stalled in a creek their guide undertook to pilot them to Epperson's cabin, to spend the night. Failing in the darkness to find it, they spread their blankets in a hazel thicket on East Bureau, near Malden and slept under the open sky. The next day they started again. The order of their procession is said, by Elijah Smith, to have been thus,—Dr. Chamberlin took Mrs. Eli Smith on the horse behind him, Elijah Smith mounted on an ox with his wife behind him, Eli Smith on another ox with Major Chamberlin behind him. Thus they made their way to the log cabin of James Foristall, about two miles north of Dover.

The first entry in the old church record book reads as follows:—"The Hampshire Colony Church of Christ founded at Northampton, Mass., March 23, 1831, settled on the Bureau River, County of Putnam, State of Illinois, July 6th,

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1831 and named the town Greenfield. The only members of said church that arrived at the above time were Nathaniel Chamberlin, Elijah Smith and his wife, Sylvia, and Mrs. Eli Smith." Other detachments came later by different routes. Deacon Phelps and family and Mr. Moore and family came the latter part of the summer by way of the Ohio Canal, down the Ohio and up the Mississippi and Illinois Rivers, sending their goods by way of New Orleans. Deacon Phelps and family spent seven years in Springfield before they came to Princeton. Mr. Morse located in Jacksonville, Illinois. He died in October, 1831. Elisha Wood came to Illinois in 1832 and spent two years in Tazewell County before making a home here. Mr. and Mrs. Whitmarsh did not come until 1841.

At the Fiftieth Anniversary Elijah Smith said: "After arriving on the Bureau we were located some miles part. We had no way of traveling except by a cart made of the four wheels of a wagon with a small platform, drawn by the patient ox, so we did not have meetings regularly, even on Sunday. In October 1831, as I was at work building my log cabin, two or three miles north of Princeton, about two o'clock P. M., Deacon E. S. Phelps and Dr. N. Chamberlin came to hold a church meeting for the transaction of business and prayer. After electing a deacon to fill the vacancy caused by the death of Mr. Morse, we had a session of prayer. While kneeling on the cold damp ground, interceeding with our Heavenly Father for his blessing to accompany our feeble efforts in planting the standard of the cross, on this virgin soil, we could almost hear our dear Saviour say 'Fear not, it is your Father's good pleasure to give you the kingdom.' At a meeting on November 21, 1831, a letter was granted to one of the colony who for a time located elsewhere. Four members were present but only one voted, since women did not then have the privilege. On the first Sabbath in May, 1832, services were held in the cabin of Eli and Elijah Smith and at the same time a concert of



The following record supports the opinion of many that this wood cut shows in the background the rear view of the first church.

The Hampshire Colony Church as described in "The Tax Payers and Voters of Bureau County, Illinois", published in 1877 by H. F. Kett & Co.:

"In the fall of 1835 the Hampshire Colony Congregational Church was built on the public square south of where the courthouse now stands. This was a two-story frame structure raised high above the ground on wooden blocks, painted white, and made an imposing appearance. Deacon Elijah Wood built this church under a contract for six hundred and fifty dollars, completing the outside only, and for two years it was not plastered. A rough board pulpit and slab seats were used. This building was a great curiosity to Indians, who styled it 'the big wigwam', and it was equally so to travelers passing through the country, it being the only church on the road between Peoria and Chicago; and if we except a small one at Ottawa, it was the only one west of Chicago. This building paid a double debt, being used not only for religious meetings, but for a school, a town hall, a court-room and a place for holding abolition state conventions, etc. In 1848 this building was moved to the southeast corner of the public square, now belonging to Justus Stevens and used for a barn."

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prayer for the conversion of the world. Before time for another meeting the Black Hawk War had begun and we were obliged to flee to a place of safety."

The Home Missionary Magazine for February, 1834 contains this item: "Rev. Theron Baldwin on a tour through northern Illinois visited the Bureau settlement. When he preached a sermon he found the people desirous of having a minister. They agreed to circulate a subscription paper and see how much they could raise for the support of one. Bro. Farnham starts Monday to visit the places."

The same publication for May, 1834, contains a letter from the Rev. L. Farnham at Bureau Settlement. He says: "On the first of last month (Feb. 1834) we had a communion session. Brother Kirby assisted me. Six were admitted to the church on certificate and others would have united but had not letters. This was the first session of this kind which the little church has enjoyed in this remote land. God had indeed spread a table for them in the wilderness."

In the fall of 1834 Mr. Farnham again visited the church and says: "We found the little church alive and they received us gladly. In many ways they have been highly favored of the Lord. The settlement has greatly increased and has been remarkably healthy. They had not had a sermon from a preacher since I left, but they had regularly kept up a meeting on the Sabbath, the monthly concert for prayer, and the Sabbath school. We had communion session in December. Fourteen more were added to the church so that the membership is now twenty-four. We are making an attempt to build a meeting house and I am confident the Lord will help us through. We meet now in a private house and it is crowded every Sabbath. Many more would come if we had a house large enough to accommodate them. The church is doing all they are able to do and some who do not belong to the church have shown commendable liberality."

The "frame church" was built by 1835 and Rev. Lucian Farnham was called to be pastor of the church. At last the

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"colony church" was established in the "far west", with a meeting house, a pastor and a growing membership. While the Kingdom had not yet been given it, the future looked bright with promise.

The following is quoted directly from a paper prepared and read by Rev. Edwin G. Smith, D. D., on the Seventieth Anniversary of the Hampshire Colony Congregational Church, Princeton, Illinois, March 28, 1901: "After the Black Hawk War war cloud had passed over, February, 1834, the church held its first sacramental season, Rev. Lucian Farnham had commenced his good work with them; six members united with them. Among them Deacon Reeve of blessed memory, and Joel Doolittle and Nathaniel Chamberlin, Jr., and their wives brought strength and cheer to the little flock. Soon afterward Asher Doolittle and family, C. D. Colton and others came. The next year brought quite a reinforcement to their numbers and strength. Deacon Alby Smith and family and other Gouverneur colonists were a great help and encouragement to the church in July, 1835.

"That season the first Congregational house of worship in Illinois was built and with it an academical school building in true New England and Pilgrim style. From this date the church and school took on new beauty and strength. From Mr. Triplett's hotel the church graduated to its new and commodious home and from the log cabin the school house ascended to the lower story of the church building. Other interests kept pace as usual with church and school, and these pioneer enterprizes were but the forerunners of many good things.

"It is no small honor to the pioneers of such a household of faith as now greets us in the Congregational Year Book. At least two thousand Congregational Churches of the Pilgrim Polity in and west of Chicago are following the wake of the old Colony church. Says Dr. Bascom in his historical sketch (alluded to in the part not quoted.) 'Let it be

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remembered that this fragment of the Hampshire Colony church, so afflicted yet not forsaken, cast down but not destroyed, was for two years of its history, all there was of organized Congregationalism in Illinois.' And if in Illinois, surely in the west and northwest. This is honor enough for this occasion. But we have more to our credit near home. This church is preeminently a 'mother church.' She has a beautiful daughter near by that we heard from last night. One especially dear to us, viz, Dover, doubly dear to me as my first pastorate, and numbers near by and farther away that we have mothered. And we have a dear sister near by evolved from that little 'family jar.' None the less dear because in the evolution she became a strong Presbyterian church. It has been a Congregational habit to do this in the past.

"But we have other things to glory in. This church was the pioneer in the anti-slavery reform. The Princeton Congregational church was a city set on a hill in this regard and its clear light shone far and wide. Its pastor was the 'Plumed Knight' in this great struggle. Here also the Emancipation Proclamation had its inception and its first public advocates from the pulpit and from the pen, according to Rev. H. L. Hammond. Here the township high school had its origin in our state. Such men as Bryant, Bascom and Boltwood pioneered it. Then Knox College had some of its first students from abroad from here. A member of the first graduating class was from this church and of the second and of many subsequent classes. But I forbear lest we should glory over much. It behooves us on this joyous anniversary occasion at the dawn of the new century with grateful hearts and earnest purposes to gird on anew the armor and to strive for greater and better things in the future. God grant that we may be 'steadfast, unmovable, always abounding in the work of the Lord'."

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THE INDEPENDENT CONGREGATIONAL CHURCH (NOW THE PRESBYTERIAN CHURCH OF PRINCETON.)

In the early days of this church, slavery was a much discussed topic. Mr. Farnham was a strong abolitionist, as were many of the church members. From the pulpit on the Sabbath, and the pews in the prayer meetings, the "rights of man" were continually advocated. This at last became unbearable to a number of pro-slavery members, and on Oct. 24, 1837 twenty-four of them asked for letters to form another Congregational Church. After mature deliberation the church adopted the following preamble and resolution:

"WHEREAS, the above named persons, members of the Hampshire Colony Congregational Church at Princeton, Bureau County, Illinois, being desirous to go out from us, not considering themselves of us, have this day asked dismissal from our church, not giving any scriptural reason why they thus ask dismissal from our church, and as they have already associated themselves with another body of men to build up a church and society more congenial with their views and feelings than what they now enjoy in our church, as they say,

THEREFORE, Resolved that the aforesaid members have their request granted them and whenever they shall form themselves into a church of Christ founded on the Apostles and Prophets, Jesus Christ Himself being the chief corner stone, we shall no longer consider them as under our watch and care and will conduct ourselves toward them accordingly."

For long months a coolness existed between the two churches, but on May 2, 1840, it was voted "that we receive the First Independent Congregational Church of Princeton into fellowship with us agreeable to a discussion of the Association". On January 13, 1841, Deacon E. S. Phelps, Deacon L. Reeve and C. S. Allen were appointed a committee to confer with the other Congregational Church about uniting the two churches. The records contain no further reference to the matter. Many times this union has been discussed in both churches, but as yet no definite action has been taken. They have worked in perfect harmony for years and there seems to be no valid reason why they should not sometime become one strong church.

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THE DOVER CHURCH

“March 14, 1838.

“To the Pastor and Members of the Hampshire Colony Congregational Church, at Princeton. Greetings:—

“Reverend and Beloved:—We the subscribers living at such a distance from your place of worship as to render it very inconvenient to attend regularly, on the means of grace with you and believing that the Glory of God, the interests of Christ’s Kingdom and our own individual good would be promoted, do hereby respectfully request letters of dismission and recommendation from your particular watch and care for the purpose of such an organization.

Yours,

Sylvester Brigham

Joseph Brigham

Eliza Brigham

W. Pool

O. A. Smith

Lyman Stowel

Amanda Stowel”

These were charter members of the Dover Church, an unusually spiritual and benevolent body of believers. It has sent out many efficient workers and its contributions to church work have been surprisingly large. The Dover church enjoys the reputation of being a “Model Church”.

THE HAMPSHIRE COLONY CHURCH

THESE ALSO SERVED

When the Union Army invaded the Old South during the Civil War, it was related that a negro boy stood peering through the tumbledown rail fence by the roadside, listening spellbound to the tramp, tramp, tramp of the Boys in Blue. Dazed and mystified by their numbers, as the long line vanished in the hazy morning light, the negro boy was heard to murmur, "Has you all got names?" Names of the Christian soldiers of the Hampshire Colony Congregational Church of Princeton, Illinois, not enumerated in this record and known by too few of the rapidly depleting ranks, who, by word of mouth can tell us of the lives of comrades—many names omitted here will be enrolled as "the blessed angel turns the pages of our years."

Before it is too late this occasion furnishes an opportunity to place among the records of the First Congregational Church of Princeton, Illinois, some few of these names. Those mentioned may not have known "what argument their lives to their neighbors' creed had lent," but they also served.

As an appropriate setting for this record, I have chosen to quote from a letter written for publication to the Bureau County Republican, in 1905, by Lewis Colton, son-in-law of Ebenezer Strong Phelps, with whom originated the idea of forming the Hampshire Colony Church in old Massachusetts, to be transplanted to the prairies of Illinois. Mr. Colton writes from Leavenworth, Kansas, and uses as his subject:

HOW THE CONGREGATION WAS SEATED IN THE OLD CHURCH

"As a child I had my seat up in the old gallery from which vantage ground, Sabbath after Sabbath, I watched the moving panorama below. In those days the pews were sold and usually to the same one, year after year. I could have told it was wrong if the Leepers and Deacon Lazarus Reeve had gone into the pews on the south of and facing the end of the pulpit,

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while Cyrus Bryant's, James Everett's and John Bubach's families took those on the north side of the pulpit. I looked for those to take seats in the south wall pews in the order of Doctor Anthony, Egbert Norton's, Sidney Smith's, Mr. Egbert Colton's, Deacon Caleb Cook's, Edward Winship's and Elijah Smith's families. Across the aisle I could see the families of Doctor Converse, Mr. Curtis, Sr., John Crittenden, John Delano, Stephen G. Paddock, Rufus Carey, Seth Clapp, Cyrus Colton, McCayga Triplett. Occupying the other half of the body seats came always on the very front seat, Mrs. Keyes and daughters, and back of her, Deacon Ebenezer Strong Phelps, Charles Phelps, Chauncey Colton, James Smith and the Harrisons, Hinsdale Phelps, Egbert Curtis, Sr., Otis Dunbar, Joel Doolittle, the Pendletons and Proutys.

"On the other wall seats there were first, Horace Winship's, Noah Wiswall's, the Lovejoy family, Elijah Dee's, John Bryant's, Lewis Colton's, S. D. Hindale's and Sam Dunbar's families. Other regular attendants were seated more promiscuously but, in the main, you could go into the church any Sabbath morning in the fifties and early sixties and find them all seated the same.

"In those days the men all attended church. The doors of the pews bore the name of each one and opened and closed for the right families only. Not often did they admit an outsider. Each Sabbath morning two tall, slender men rose from each side and passed the hat. I wondered, in my child mind, if it were because these two men were so near alike, so dignified and sober that they must needs preside at the communion table. Doctor Anthony and James Smith might have been brothers."

From the cursory records available we glean that Deacon Ebenezer Strong Phelps brought seven children with him, four girls and three boys. He and Mr. Morse came by way of the Ohio canal, Ohio river, up the Mississippi and Illinois rivers, to Springfield, Illinois. They sent their goods by way of New Orleans. They arrived in Springfield, July 26, 1831. Deacon Lazarus Reeve was deacon from 1840 to 1887, deacon emeritus from 1887 to 1893—a period of fifty-three years. Regarding him I quote from a paper written by Mrs. Emily Colton to commemorate the sixtieth anniversary of this church: "I can

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see Deacon Reeve as I saw him first on the third of July, 1835, sitting on a board with a little child on his lap. He was very modest, so much so, that when appointed deacon in 1840, he requested to be excused from serving, quoting several passages of scripture to show his reasons for declining. The church, after postponing the matter for a week, voted to give him lief to withdraw his request." Louisa Reeve, wife of Deacon Lazarus Reeve, was a member from 1836 to 1901, sixty-five years, and their daughter, Clara Reeve Norton, from 1841 to 1906, sixty-five years. She was a strong character and an energetic worker in the church and vigorously upheld its traditions.

Again quoting from Mrs. Emily Colton's notes:—

"Brother Eli Smith, as we called him, was one who was always at meeting and ready to testify for Christ. Doctor Chamberlin always had his own views and expressed them decidedly, but if the brethren differed from him he acquiesced gracefully, saying, 'Very well, very well, do as you think best.' Doctor William C. Anthony was deacon thirty-eight years. When the seventieth anniversary of the church was observed not one of the original charter members was living. One child of a charter member, the youngest of Deacon Ebenezer Strong Phelps' children, Mrs. Lucinda Bubach, only one and one-half years old at the time of the journey from Northampton, was living in Princeton when the seventieth anniversary was commemorated. She had been a member of the church fifty years at that time. The eldest son, E. Hinsdale Phelps, was a member sixty-four years. (Died 1899). Mrs. Elijah Bryant, mother of Sue Bryant Ferris, was a granddaughter of Asher Doolittle, who united with the church in 1834, during the pastorate of Reverend Farnham. Several in the church at the seventieth anniversary were children of those who united in 1835. Alby and Sally Hyde Smith and their son, Edwin G. Smith, and their daughter, Emily Smith Colton, were among the number."

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Edwin G. Smith, a graduate of Knox College in its first class, 1846, served the American Bible Society for years and was a well known figure in this church; he frequently addressed the congregation from its pulpit in behalf of his life work for the Kingdom. Emily Smith Colton and her husband, Chauncey D. Colton,—who served the church as clerk for twenty-six years, also as deacon and trustee for many years,—were untiring in their work for both the church and the Sunday school. Theirs was a home of Christian culture, their sons were college bred, and the staunch Christian influence of the Colton fireside permeated the community life. Another daughter of Alby Smith, Mrs. Sarah Harrison, united in 1836. Her son, Richard Harrison, is now a deacon of this church. Mrs. Lucia Bascom was a daughter of Egbert Colton, who joined this church in 1835.

Mrs. Julia R. Phelps, historian for the seventieth anniversary celebration, says: "Her husband, Charles P. Bascom, is held in grateful remembrance for his cheerful readiness to do whatever he could for the church, whether as trustee or Sunday school teacher for a class of young ladies or in supporting one part in the choir while Clarence Delano carried the opposite side. John Leeper's name was found in our list in 1835 and his son, Harvey B. Leeper, was made deacon in 1878 and was pronounced a very handy man to have around when the prayer meeting lagged. Mrs. Louise C. Olds belongs with this list; she was the only sister of John Howard Bryant and her daughter, Mrs. Sarah Mathews, was a guest of the church on its seventieth anniversary. I haven't dared begin the list of those who joined this church in 1836 least I weary your patience and therefore some highly honored names must be content to remain for the future historian to mention."

From memory and from some definite facts gleaned from meager records, I again present a picture of the con-

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gregation as it regularly assembled during the pastorate of Doctor Richard Edwards, 1875 to 1884,—years which witnessed a working community church at its best. In this grouping we do not have the advantage of the regular seat holders year after year occupying the same seats to guide us, though many of the congregation did keep their regular pews. Many descendants of the families enumerated in the fifties and sixties were regular attendants through this period. Here gathered Sabbath after Sabbath, John Walters, father of Mrs. Egbert Curtis, whose prayers were a part of his very being and poured from his lips as easily as gather the dews of evening; Deacon Lazarus Reeve, father of Mrs. Clara Norton, modest, considerate, dependable, was still here. In November 1833, Clara Reeve, afterward Clara Norton, came with her parents to the Bryant cabin. She writes: "The Chamberlin family with Mrs. Flint and her daughter were here then, and the Moseleys and the Musgroves on the prairie were our neighbors. I remember that our mother thought she had found good company."

Remember when you walk down old South Street, now Park Avenue West, that the large elms there were set by Egbert Norton, son-in-law of Deacon Reeve, and by A. J. Haviland, in the spring of 1847. Remember also that we owe the trees in the Congregational church yard to Betsey Crittenden, mother of Mrs. Ella C. Dexter. The trees from the Eckels home to the Court House on the east side of the street are due to the energy of Mrs. Curtis, Sr., mother of Egbert and Jennie Curtis and to Mrs. Martha Delano, mother of the late Clarence Delano. Both Mrs. Curtis, Sr., and Mrs. Martha Delano died in the late 70's.

In an article entitled "Historic Review of Princeton" written by Mrs. Clara Norton in 1879, we find the above information, also the following: "Harriet Wiswall, one of our sisters, applied for a position during the Civil War as nurse and was accepted. She followed up the battles

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with her wine and stores, sent to her from our Princeton Society, nursed soldiers in the barracks and hospitals,—in fact, gave her life for her country. It is fitting to add that before the next summer, 1862, Dr. S. A. Paddock, Captain F. B. Ferris, Lieutenant Wright Seamon and Major N. B. Page were brought home and laid in our beautiful Cemetery.”

To return to the Sunday congregation: Here were Mrs. Elijah Bryant and family, Mrs. Bryant—a daughter of Sidney Smith. With her calm, winning smile she was beloved by all the people. The Everett girls were staunch and intellectual and highly appreciated for their genuine worth. The last of the family, Miss Mary Everett, died just recently (1930). Mrs. Mary Jones, the mother of Mrs. Louise J. Mosely, was a regular attendant and was always a liberal supporter, not forgetting to assist the younger groups to meet their quota on church pledges. She was a remarkable woman with a very unusual memory and lived to the age of 101 years. Mr. and Mrs. Egbert Curtis always welcomed strangers and stood for the best in the church and community life. Mrs. Curtis’ work lives on in the worthy activities of the Elizabeth Curtis Guild. What a noble tribute! Few were the Sunday mornings that found vacant the pews occupied by Mrs. Worthington, also a Curtis, or Miss Jennie Curtis, who was for years a teacher and long the secretary of the Sunday school. A regular attendant also was Nan Walters, whose rich alto voice will be remembered by many. Regular attendants also were Mrs. Seth Clapp and Mrs. Lemuel Carey. They were sisters and practical saints who liberally contributed to the church and with equal liberality gave themselves to rearing and educating several young people whose mature lives are doing noble credit to their early Christian environment. Mr. and Mrs. Nat. Simons were helpers with the music and Mrs. Simons was long a quiet worker in the women’s organizations. Some still remember Mrs. Mary

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Talbot Dunbar, mother of Camilla Dunbar Richardson and Mary Dunbar Ferris, also mother of Charlie Dunbar, a figure in the church and community life for over fifty years. Charlie Dunbar was known and appreciated, far and wide, by young and old alike. His Sunday school class in the Congregational Church was historic. The John Richardson family, the Harry Ferris family, the Parker Newells, the Gilman T. Smiths were present regularly. Their devoted activities permeate the history of the various church organizations through many fruitful years.

No mention of the organization, during these years, would be complete without the following:—Mrs. Lydia Anthony, a worker and staunch believer, whose responses in the church services still reverberate in the memories of many of us; Mr. and Mrs. Catlin Cook, who gave and prayed and gave still more to the work of the Kingdom; Mr. and Mrs. Geo. R. Phelps, whose church life always came first; Dr. and Mrs. E. J. Schenk and family, liberal givers and earnest helpers in all needful enterprises; Mrs. Lydia Smith, mother of J. Clyde Smith—in later years she became Mrs. Solomon Robinson. Her faith never failed and her helpful interest in her church never flagged.

We recall, also, Mrs. James Ellis and daughters, one of whom, Miss Orpha, so faithfully and quietly helpful, is still carrying on. Miss Mary Denham, daughter of Mrs. Owen Lovejoy, was ever loyal to the family traditions and to the support of the Congregational Church of Princeton.

Always faithful prayerful workers and regular attendants were the Winships, the Pendletons, the Porters, the Morrisises, the Hinsdale Phelps—not leaders, but thinkers and doers, everyday Christians whose places are hard to fill. We would not omit the family of our pastor, Dr. Richard Edwards—his loyal, well-poised wife, his gifted daughters, the Misses Nellie and Mary, fine minds and personalities; his sons, Nicholas and George; all were workers in their father's church and parish, while the two younger

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children, Florence and Owen, loved their childhood in Princeton and have returned occasionally to visit their old haunts.

Remembered among the congregation, though not members of the church, but generous contributors and frequent attendants, were Mr. John H. Bryant, Mr. and Mrs. E. C. Bates, Mrs. Mary Latimer and daughters, the Misses Mary and Alice Latimer, the Whipples, the Charles Baldwins, the Richard Skinner family and others. The children from many of these families attended the Sunday school and their lives have been fondly followed by many faithful workers in the Princeton Congregational Church.

I can, in memory, see Dr. Edwards in the pulpit on Sunday mornings as he stood before his congregation, emphasizing his scholarly well written sermons with an occasional "so I think, brethren and sisters, so I think," as he rose for an instant on his toes then came firmly down on his heels for still further emphasis. It was a stirring sight and a thrilling experience for the young people to mingle with this fine audience as it touched elbows in the wide center aisle, ushered out by the strong, almost martial music of Sam Bowlby's pipe organ postlude. More recent history is largely covered by the reports of the various church organizations and is better classified. As I record the above mentioned names, some of whom I am gratefully thankful to have known, they seem to say to us who still work on:

"Let us do our work as well,
Both the unseen and the seen,
Make the house where God may dwell
Beautiful, entire and clean."

Jessie A. Phelps.
September, 1930

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DONATION PARTIES OF YORE

In our church a donation party was a celebration of yearly occurrence, and usually in the fall after the harvest had been gathered and the crops brought in. These parties were looked forward to with great anticipation and interest. They were planned during Indian summer before the fall rains set in to make the roads all but impassable, which they often were either from mud or dust which made the effort of getting to town a real undertaking.

All details for the coming festival must be made on the previous Sabbath for there were no telephones nor other quick and convenient method of communication. To spare a working horse, even if there was an idle boy around, was not to be thought of. The committee had matters well in hand. What each family would bring in the way of food to be eaten for supper the night of the gathering, was definitely set down and a slip given to the head of the families who had promised, because there must be no mistake. A lack of food would be an eternal disgrace. There are some amusing traditions of a certain woman who knew how to squeeze a ham-bone, but didn't her husband water his barrel of whiskey? Another tale,—though I for one never believed it—was of one sister who took the minister's wife a shirred plaid silk bonnet covered with a green veil. But the veil was not thick enough to conceal the combinations of colors underneath. If the dainty and fastidious wife of the pastor found it difficult to be gracious in her thanks, the children of the family could use it in private theatricals.

What cooking was put into these feasts! That is what they were: Headcheese, sausages, ham, pork-roast with applesauce, pies, cake, especially dough cake, and raised doughnuts. Surely none such now a days! The Deacon brought the apples, pop-corn and cider. More than his

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share? Of course, but that was his way. And, if during the year he neglected to leave his frequent supply of apples, nuts, especially black walnuts, at the parsonage, the children did not hesitate to drive to his house to remind him of the omission. Dear kindly Deacon! His reward should be great and doubtless it is.

Ample as the supper was, there were packages marked "For the minister to take home." In addition to food, there were specimens of dainty needle work on night-gown, chemise, and sometimes on those superfluous articles known as pantalettes. Jokes and games were allowed on the occasion of these parties. The writer remembers one occasion when she was thoroughly frightened by what was intended as only a pleasantry. She, a child of five or six, was sitting on the floor munching one of the good deacon's apples when another deacon called out: "Clear the track!" At the same time he threw a large doll dressed as a negro with a purple calico dress and a yellow turban directly into the face and lap of the child, who gave forth shriek after shriek, and refused to be comforted until the sister, who was always first to help a child in trouble, gathered the frightened youngster in her arms to be comforted by a piece of loaf-sugar, that unusual treat. It was considered a rare joke that the child of a pronounced abolitionist should be afraid of a negro in any shape.

Throughout the year these people were bound together by the spirit of helpfulness. All the neighbors knew which family was butchering; who was to have those unusual guests, visitors from the east; whose turn it was to have the dressmaker for the yearly sewing; who needed help to get the hay under cover before the rain should spoil it. In all emergencies the neighbors were on hand, but perhaps sickness brought out the greatest amount of sympathy and helpfulness. It was expected that the immediate family could care for the patient during the day, but for night service the neighbors would volunteer, and during long

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sieges of fever the neighbors for miles around would continue this service. Appreciation for such kindness has been handed down to the second and third generation.

Returning to the donation parties: When the evening closed it was with music, which began with secular music but ended with the grand old hymns with which all were familiar. And last when the signal was given each bowed his head to listen to a suitable and comforting prayer. Who that ever heard that voice can ever forget its sweet, strong magnetic and convincing quality? We of the family have often heard of the Lovejoy eye, which was blue or black according to the degree of excitement and the demands of the occasion, but to me memory comes forward with echoes of the most lovable, loving and far reaching voice of all memories.

“And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

“I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.”
Sophia Lovejoy Dickenson.

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MEMORIES OF AN OLD MAN

January, 1930

The three buildings that I remember have stood on the site where the present church stands; I have no recollection of the building that stood somewhere south of the Courthouse.

My first recollection of going to church is this: Some member of the family said, "This will be the last Sunday." That was good news to me. But no; it was only the last Sunday that Father was to preach. I was greatly disappointed to know that the Sabbath was to continue forever. The opinions of a six year old boy are not weighty.

Every one went to church: none were too old, none were too young; the old ones coughed, the young ones cried.

This church was oblong. The pulpit was at the west end, the choir at the east end. The musical instrument was not musical, only a melodeon. During the singing the congregation rose, turned around facing the choir. The principle feature of the choir was the Smith girls, daughters of Mr. and Mrs. Sidney Smith. These sisters lived in the country and were called "the prairie birds". One of the pupils—a boy, of course—said, "It's a dull day in school when the prairie birds are absent."

The box-stoves furnished what heat there was. In winter these stoves became so hot that no one could get near enough to warm himself. Stove pipes ran the length of the room and dripped creosote. Many a good bonnet was spoiled thereby.

The church service began at 10:30 and lasted till 12 o'clock. The sermon was sixty minutes long; a minister who did not preach an hour did not earn his salary, which was \$600 a year. After the morning service there was an intermission of an hour for lunch—there was no luncheon in those days—then Sunday-school, then another sermon and home for dinner. Everyone knew he had been to church and that he had had enough. Later an evening serv-

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ice was substituted for the afternoon session.

In this church each pew had a door which was narrow, too narrow. At this time hoop-skirts were becoming fashionable; they were not adaptable to the narrow doors. While these skirts were collapsible, they were not compressible. The difficulty that a man might have getting into Heaven, or a camel getting through the needle's eye was nothing compared with getting a hoop-skirt through a pew door.

There was one phase of going to church in which the boys were active participants. At the west of the church was a yard where the teams were hitched. With some of these teams were young colts, and when the teams were driven from the yard preparatory to going home, the colts would get mixed up. The mares would whinny, the colts would whinny and run in the wrong direction, and there was confusion worse confounded. Then the boys were ordered out as an emergency corps to chase, to separate, and to return the colts to their respective dams; no easy task, nor one suitable to Sunday-school teachings and a divine service. The feelings, the thoughts of every boy who has chased those colts cannot properly be described; nor will the boys ever forget the incident. If the adults had given less thought to theology and more to biology, and had driven mules to church, what a means of grace it would have been to the boys who chased those damless colts!

The minister's salary was six hundred dollars a year. The standard of living was not too high, and provisions given to the minister's family could be deducted from the amount pledged toward the salary. Deacon Reeve used to give the Lovejoys many apples, but no deduction on his dues was expected or accepted: indeed we children used to go to the Deacon's and boldly announce: "Well, Deacon, we've come for some apples." If the Lord loveth a cheerful giver, so do children.

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The bell that hung in the spire was manipulated by a rope that came through the ceiling into the lobby. The end of the rope reversed and spliced into the body of the rope forming a loop, in which the sexton could put his foot, thus adding his weight to the pull on the bell. One sexton would allow the boys to climb into this loop and ride back and forth; another sexton was not interested in the uplift of the boys, neither was he popular with them.

The main purpose of the bell was, of course, to call the people to church, but it had several other interesting uses: a certain number of strokes denoted the death of some member of the congregation; other strokes denoted the sex of the deceased; others gave the age of the departed. This last use of the bell was later discontinued, possibly due to the women members who did not wish their age broadcast.

The use of the bell had romantic and heroic phases, when at times it would clang forth a warning to the initiated that a negro was caught in the meshes of the law. At this important signal the farmers would stop their teams in the furrow, strip the harness from one horse and away to the rescue, leaving the other horse to stand in the furrow or make its way to the barn to be taken care of by the wife. In those days the women, too, were "Minute-men."

This building that I've been talking about, was later rebuilt, remodeled and much improved. In part it was carpeted, some of the seats were cushioned, and above all it was heated. The church was lighted by a kind of gas that would sometimes explode, but that was only an added interest.

The choir was now established in the west end of the church and a pipe-organ was installed. The tunes and the hymns were majestic, heart-filling, and soul inspiring. The entire congregation used to sing—perhaps they could not sing, but they did.

The authors of these hymns must have been inspired

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like the prophets of old. A prayer, a hope, a faith were never more sweetly phrased than in some of these hymns:

"Father, whate'er of earthly bliss
Thy sov'reign will denies,
Accepted at thy throne of grace,
Let this petition rise.

"Give me a calm, a thankful heart,
From every murmur free:
The blessings of thy grace impart,
And make me live to Thee.

"Let the sweet hope that Thou are mine
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end."
—Mrs. Steele (Plymouth Collection.)

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray.
Hark! What soundeth is creation
Groaning for its latter day.

"Will ye play then, will ye dally,
With your music and your mine?
Up! It is Jehovah's rally!
God's own arm hath need of thine.
Hark the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, up, thou drowsy soldier;
Worlds are charging to the shock.

"Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right.
Oh! Let all the soul within you
For the truth's sake go abroad!
Strike, let every nerve and sinew
Tell on ages—tell for God."
—A. C. Coxé (Plymouth Collection.)

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I wish you might have heard the singing of these hymns. The lofty vault gathered and rolled back the sound of anthem after anthem until no one, not even a youth, could hear these anthems and not be wrought to a plane of enthusiasm and caused to see a vision.

Not incidents, not events, but people are the most cherished memories and the dearest; words, deeds, manners of older people impress and influence those who are younger more than anyone realizes. The impressions of youth are apt to be correct and lasting.

Of the men of the church little need be said; probably they were convenient and necessary adjuncts.

Much more should be said of the women. There were two whose personality is indelibly impressed on my memory: Aunt Emily Colton and Camilla Dunbar Richardson. They were good women and no celestial halo could be brighter than the one wrought by their good deeds, kind thoughts and gentle ways. Need, not name or position was the open sesame to their kind hearts and generous hands.

Good people have made the Church; the Church has not made good people. A good life may pass, but the influence, the goodness, the benedictions are eternal; they are the attributes of God himself, they cannot pass. "Good deeds and kind words are the flowers that bloom in the Garden of Life."

E. Parish Lovejoy.

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PRAYER BY OWEN LOVEJOY

The following excerpts are from the last public prayer made by Owen Lovejoy, M. C. The occasion was the second celebration of a National Thanksgiving, held at the church, November, 26, 1863, at which time Mr. Lovejoy also made his last speech to a Princeton audience.

"We render thanks to Thee, merciful Father, that Thou hast inclined the heart of our chief magistrate to call upon the people of the United States as one people to render thanks to God for His manifold benefits. We thank Thee that we are thus for the first time, with one exception, called together to praise Thee as a Nation. - - -

"We thank Thee, our Heavenly Father, for the blessings of a civil nature which Thou hast bestowed upon us as a people. We thank Thee that Thou hast planted this nation; that Thou didst sift out the just seed from the Old World and scatter it upon these shores; that Thou didst bring our fathers across a difficult and stormy sea; and that though many of them perished through wants and privations and the enmity of the savages, Thou didst not allow them to be exterminated, but that Thou has multiplied their number and extended their border from the river to the end of the earth, from ocean to ocean. We thank Thee for our speedy and unparalleled growth among the nations of the earth. We thank Thee that the forest has disappeared before the axe of the laborer, and that beautiful and happy free homes have sprung up in the path of our progress. We thank Thee that so large a portion of this land has been cultivated, and that it has poured forth such abundance for men and beasts. We thank Thee for that freedom of thought which we have enjoyed and which is so essential to individual and national development. We thank Thee that we have been permitted to worship Thee under our own vine and fig tree, that we have been permitted freedom of the lips, and that the church and school house have arisen wherever settlements have been made. We bless Thee for all Thy kindness to us." - - - - -

The Faith of Our Fathers

THE CONFESSION OF FAITH—1831

THE COVENANT—1831

THE PRESENT CONFESSION AND
COVENANT

ON ADMISSION TO CHURCH
MEMBERSHIP

THE WEEK-DAY PRAYER MEETINGS

SLAVERY

MISCELLANEOUS RESOLUTIONS

THE FAITH OF OUR FATHERS

THE CONFESSION OF FAITH

(AS ADOPTED IN 1831)

I. Do you believe there is but one God, in three persons, The Father, Son and Holy Ghost, and that these three are the same in substance, equal in power and glory, and that this God is a Spirit, infinite, eternal and unchangeable in His being, in His wisdom, power, knowledge, justice goodness and truth; that He is the maker, upholder and the righteous governor of the world?

II. Do you believe that God made man upright in His own image and that man continued not in his first estate, but that in consequence of Adam's first transgression, death hath passed upon all men, for all have sinned and that so long as we are in unbelief we are under condemnation and liable to everlasting misery and that of ourselves we cannot purchase eternal life, merit the favor of God or prepare ourselves for the enjoyments of Heaven?

III. Do you believe that God so loved the world that He gave His own Son, that whosoever believes in Him should not perish but have everlasting life, that through the substitution, incarnation, obedience and death of Christ, the law is fulfilled and magnified and made honorable, justice is satisfied and redemption purchased and a new and living way is opened into the holiest place and that God can now be just and the justifier of him that believeth on Jesus Christ and that He justifies freely by His grace through the redemption that is in Christ—that he adopts into His family of His own free and sovereign grace—that He sanctifies by the washing of regeneration

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and the renewing of the Holy Ghost and that He keeps all believers by His mighty power through faith unto salvation and admits them to glory through Jesus Christ?

IV. Do you believe that repentance toward God and faith in our Lord Jesus Christ and a life of new and holy obedience are our reasonable and indispensable duties, and that the means of grace are to be humbly and diligently and faithfully used for spiritual nourishment and growth in grace?

V. Do you believe that the scriptures of the Old and New Testaments were given by inspiration of God, that they are the only all sufficient rule of faith and practice and that you are bound to receive them as such, to search them carefully and obey them entirely?

IV. Do you believe that the sacraments of the New Testament are Baptism and the Lord's Supper, that believers in regular church standing only, can consistently partake of the Lord's Supper, and that they and their children only, can consistently be admitted to the ordinance of baptism?

VII. Do you believe that there will be a resurrection of the dead and a general judgment according to the deeds done in the body and a future state of eternal reward and punishments?

These questions being answered in the affirmative, the persons admitted solemnly enter into the following covenant with God and his church:

THE COVENANT

We now, in the presence of God and His people most solemnly and sincerely surrender ourselves, bodies and spirits to God as a living sacrifice and we do renounce the world, the flesh and the devil, fully purposing in the strength of the grace of God to abstain from every evil way and to live a life of new obedience, making the word of God our only rule and with the solemn belief that our vows are heard on high and will be received in the day of judg-

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ment. We do most solemnly covenant and promise that we will constantly endeavor to promote the peace and harmony and prosperity of the church of Jesus Christ generally, and of this one especially, walking with the members in Christian faithfulness and love and that we will submit ourselves to every divine ordinance for the Lord's sake; that we will be punctual and prayerful in our attendance on all the worship of God's house; that we will never undervalue, despise or renounce, nor in any way neglect the seals of God's covenant, baptism and the Lord's Supper, but that we will renounce the sinful pleasures of the amusements of the world; that we will strictly observe the Sabbath as holy unto the Lord; that we will lend our influence to the cause of temperance and sobriety; that we will constantly observe secret devotions and so far as God may give us opportunity, family worship also; and in all things earnestly endeavor to perfect holiness in the fear of God, relying on the grace and spirit of Jesus Christ as we shall answer it, to Him at the last day. Amen.

THE PRESENT CONFESSION AND COVENANT

You confess your faith in God as your Heavenly Father, and in Jesus Christ as your crucified Saviour and risen Lord, and in the Holy Spirit as your divine Helper and Guide?

You receive with implicit trust the promises of forgiveness and cleansing which God has made through Jesus, His son?

Thus confessing, you covenant to give yourselves to the Lord Jehovah as your God, the object of your supreme promised help of His Holy Spirit, you engage to walk in affection and your portion forever; and trusting in all His way, as it is or shall be made known to you by His word or providence.

Do you thus confess and covenant?

Answer. I do.

THE HAMPSHIRE COLONY CHURCH

ON ADMISSION TO CHURCH MEMBERSHIP

May 30, 1835—

RESOLVED, That it is expedient to examine those who have come among us, without letters, and who think they have been converted while residing with us. They shall inform the church to which they belong, confessing their sins and procuring letters of dismission, before being received by us.

November 27, 1835, and again January 8, 1840—

Voted that three members be associated, with the deacons, to examine candidates for membership.

April 2, 1873—

Discussion—(laid on table). Committee to assist the pastor in examining candidates for membership, but this not to take the place of the usual relation of Christian experience before the whole church, unless the church so orders.

November 4, 1876—

A committee of six, with the pastor, to examine candidates for church membership.

January 2, 1895—

Prudential Committee to examine candidates—(no other record about the method of receiving candidates).

In the early days candidates were carefully examined by pastor and deacons. They were expected to attend the Preparatory Lecture, before Communion Sunday, and give something of their religious experience. They were then voted on by the Church, each candidate separately. On Communion Sunday they appeared before the Church, gave their assent to the confession of faith and were covenanted with by the church. Those who had been baptised accepting that ordinance as their own and those who had not, being then baptised.

As time went by different methods of examination were tried. The candidates more and more often did not come before the church. They were recommended by the examining committee, and, if so recommended, were accepted. Of late, one desiring church membership makes it known to the pastor of the church. He alone recommends him and the church receives him, nothing whatever being stated as to religious experience.

ITS FIRST HUNDRED YEARS

THE WEEK-DAY PRAYER MEETINGS

The twelfth standing rule of the Hampshire Colony Congregational Church reads as follows:—

“There shall be a church prayer meeting on Wednesday of each week at two o'clock P. M., at which meeting any business not requiring previous notice may be transacted. A concert of prayer for the conversion of the world shall be held on the evening of the Lord's Day next before the first Monday of each month; and a concert of prayer for the enslaved of our Land on the evening of the Lord's Day next before the last Monday of each month.”

In 1868 a daily prayer meeting is spoken of. In 1886 the first Wednesday in each month, prayer for prohibition was made. In 1899 the time of the meeting was changed to 7:30 P. M. Twice on election day, in 1903 and 1904, an all day prayer meeting was held pleading for the abolition of the saloon. On both days prohibition won. In 1906 the day was changed from Wednesday to Thursday “to accommodate the business man.”

The Reverend V. Le Roy Lockwood writing of the early forties says: “The old church in these days was a live church, in all things greatly prospered, and a source of great spiritual power and usefulness. Well do I remember the precious and most profitable early morning prayer meetings we enjoyed which I attended regularly, going nearly half a mile before breakfast.”

During Mr. Howard's pastorate, 1870-1875, there were three prayer meetings a week: Wednesday, 2:00 P. M., Thursday, 7:30 P. M., and a young people's meeting Sunday afternoon until 1906 or a little after. On Saturday, 2:00 P. M., just before the communion service, a preparatory lecture was given. At this service candidates for church membership presented themselves and were voted into that membership. Later the Thursday evening meeting was made to do that service. At last the preparatory lecture vanished. In 1929 the mid-week meeting followed it and a monthly church night was substituted.

THE HAMPSHIRE COLONY CHURCH

SLAVERY

The question of slavery was a particularly live one in the early days of this church. Mr. Farnham and a majority of the members were abolitionists. Mr. Lovejoy was also a fiery advocate of the liberation of the slave. Various recorded resolutions, found in the old books, show how strong the sentiment was.

February 5, 1840, voted that the pastor be requested to appoint the monthly concern of prayer for slaves.

May 10, 1843, after discussion the following resolutions were passed:

December 20, 1842, voted that the money collected during 1843 are in bonds as bound with them and that all things whatsoever ye would that men should do to you, do ye even so to them. Therefore, Resolved, that we highly approve of the frequent presentation of the subject of Human Rights from the sacred desk as a part of the Gospel of Him who came to preach deliverance to the captive and to set at liberty them that are bound.

The subject of church fellowship was taken up, and May 24, 1843, these resolutions were discussed and finally passed:

RESOLVED, That to be guilty of slave-holding is to be guilty of man-stealing every day. (Gen. 39:25-28 and 40:15).

RESOLVED, That as a Christian church we can have no fellowship or communion with slave-holders or with those who justify the holding of men as property. (Eph. 5:11; I Cor. 5:9, 11; II Cor. 6:14; II Ths. 3:6-14; Lev. 19:17; I Tim. 5:20; II John 9:11).

December 20, 1842, voted that the money collected during 1843 at the monthly concert for the conversion of the world be forwarded to the Union Missionary Society to be appropriated for the support of those missionaries at the Sandwich Islands who have withdrawn their connection with the American Board of Foreign Missions on account of its connection with slavery.

December 20, 1843, also voted that the clerk be a committee to present a resolution expressing the sense of the church on the subject of cooperating with those Boards of Missions which do not receive the price of blood.

February 7, 1844.

WHEREAS: the requirement of the word of God is "Be not partakers of other men's sins, also to have no fellowship with the unfruitful works of darkness, but rather reprove them therefore;

ITS FIRST HUNDRED YEARS

RESOLVED that it is the duty of Christians to bear decided testimony against the sin of slavery by refusing to mingle their contributions with those procured either from unpaid toil or the sale of our fellow men.

RESOLVED, that we view with deep regret the course presented by the American Board of Foreign Missions in reference to slavery which makes it our duty to break away from our long cherished attachment to the Board and seek some other channel through which we can consistently communicate with the perishing heathen.

RESOLVED, that we will cooperate only with those Boards of Missions which refuse money procured by extortion and robbery of heathen at home when offered for the purpose of sending the Gospel to the heathen in foreign fields."

(A copy of these resolutions was sent to the Western Citizen to be published. The A. B. C. F. M. was also informed of this action).

August 13, 1845. Voted to unite with all the churches to meet together in concert for prayer for the slave on the last Sabbath evening of each month, meeting in different churches alternately.

After this the records show nothing more about slavery—but since Owen Lovejoy was the pastor of the church from 1839 to 1856, it follows that the pulpit was not silent. It is said that he talked and preached and prayed about Human Rights. When some of his indignant hearers walked out of church during one of his strong anti-slavery sermons, he stopped and said to their retreating forms, "I shall preach this doctrine till you like it and then I shall preach it because you like it", and he did. His home, as well as other homes of the church people, was a station on the "underground railroad". More than once the law laid heavy hands on him and his church members. In the published covenant and standing rules July, 1851, is the following:

The Lord's Supper shall be administered every two months beginning with the first Lord's day of January. No one who justifies the holding of property in man shall be invited to partake with us.

THE HAMPSHIRE COLONY CHURCH

MISCELLANEOUS RESOLUTIONS

May 20, 1835.

RESOLVED, That the first and second steps of discipline be taken with members of other churches residing within our bounds who live in open violation of their covenant vows, and if they refuse to hear, that their case be reported to the church to which they belong.

RESOLVED, That we highly disapprove of the practice of Christians, or others, travelling on the Sabbath and that special notice be taken of offenses of this kind whenever they occur in the church.

January 13, 1841. A committee was appointed to confer with the other Congregational Church about uniting the two churches: E. S. Phelps, L. Reeve, C. S. Allen.

January 14, 1846. On motion church took up a resolution presented December 31, 1845 (but not recorded) on the subject of peace which had been laid over. After some discussion, it was adopted. The substance of the resolution was that the church set apart the Sabbath evening before the 3rd Monday in each month for special united prayer for peace.

January 5, 1853. Voted that the citizens of the town have the privilege of ringing the bell three times a day provided they employ a person to ring it who shall be approved by the trustees.

February 13, 1867. Voted that the Communion Service be held at the close of the morning service instead of the afternoon as has been the custom.

January 6, 1886.

RESOLVED, That the rule of action of this church touching the question of divorce shall be the words of Jesus Christ, as recorded in the 5th of Matthew, in accepting persons to church membership, and also in dismissal of members who have united with the Church subsequent to the adoption of this resolution.

The House of Worship

THE CHURCH BUILDINGS

THE BELL

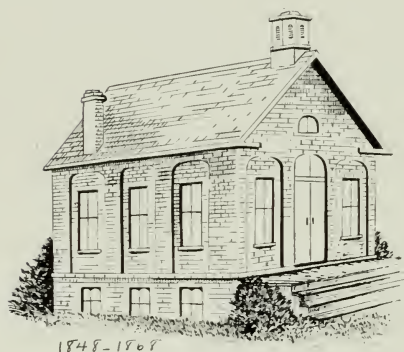
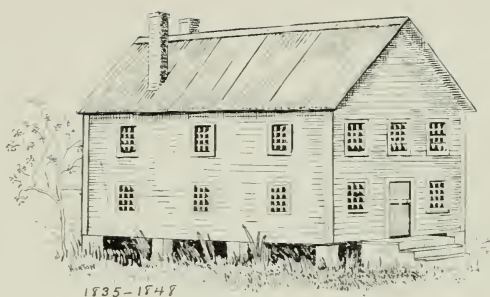
GIFTS

THE COMMUNION SERVICE

THE PULPIT BIBLES

OAKLAND

OTHER GIFTS



These sketches were made under the direction of Miss Orpha V. Ellis, long a member of the Congregational Church. The details were furnished by Miss Ellis and by a few who recollect clearly the appearance of both church buildings.

THE HOUSE OF WORSHIP

THE CHURCH BUILDINGS

The first meeting of the church in Illinois was held in the unfinished cabin of Elijah Smith, October 20, 1831. On November 21, 1831, a business meeting was held at the same place. The first Sabbath in May, 1832, services were held in the cabin of Eli and Elijah Smith. In the summer of 1833 two Sunday-schools were started: one met in Dr. Chamberlin's cabin south of town, the other in John Ament's cabin, north of town. Later the two schools united and met in Mr. S. Triplet's tavern. Early in 1834 Rev. L. Farnham visited the Bureau settlement and found them very desirous of having a minister and a meeting house. By the fall of that year the settlement had so increased its numbers that a place of worship was imperative and pledges of money, labor and material made it possible. The first church edifice stood south of the west end of the courthouse and for years served as church, courthouse and academy. Elisha Ward was its builder and with Asher Doolittle, Butler Denham and Elijah Smith served as building committee. The timber used was cut on Bureau Creek and hewn into sills, posts and beams after the manner of the Berkshire hills. A rude saw mill on Bureau Creek sawed rough boards that were used for floors, roofing boards and cornice. It was a square building with a basement in which school was held. Unshaded windows gave plenty of light in day time. Evening meetings were unusual, but, if they did occur, candles furnished the light. No mention is found of any way of heating this house. Court was held here until 1845 when the present courthouse was built.

THE HAMPSHIRE COLONY CHURCH

This building was used until the summer of 1848, and in December of that year was sold at auction for \$200.50 to Mr. Noah Wiswall, and was moved from the site just south of the courthouse to a lot on the south side of Park Avenue East, where it served as a barn until the summer of 1921 when it was torn down. In June, 1847, a committee was appointed to present a plan for a new church. L. Reeve, Dr. Anthony, Dr. Convers and C. D. Colton were the committee. Their first report was for a building 40x58 feet to cost \$2800.00. They were asked to enlarge the plan to 44x65 feet, which they did and estimated the cost at \$4000.00. They were told to proceed on this basis, which they probably did, for the next entry directs the trustees to have tin eave troughs and conduits put upon the meeting-house. This was a rectangular building of brick. John H. Bryant furnished the brick. There were three windows on each side, without curtains or blinds; the walls were plastered and undecorated. Two front doors furnished entrance into the vestibule over which was the gallery where the singers sat. There were three tiers of pews, with a middle and two side aisles. The pews had doors. Two stoves, one on each side of the east end of the house, furnished heat; the stove pipes ran the whole length of the room and entered chimneys at the west end. Wooden troughs were hung under these pipes to catch the cressote drippings that collected from burning wood. In 1864 the wood-stoves were replaced by coal-burners. By the early seventies a furnace had been installed. After candles came kerosene lamps, then for a time the church manufactured its own gas, but in 1875 began using city gas. A bell had been purchased in 1850 and the building committee was told to finish a belfry as soon as possible. After some delay this was attended to and the irreverent youngsters referred to it as the "chicken coop".

In 1864 an alcove 22x12 feet was added to the west end of the building to make room for a pipe organ. This



THE CONGREGATIONAL CHURCH WITH THE SPIRE
1868

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

ITS FIRST HUNDRED YEARS

alcove had an arched top, a window on each side, and seats for the choir.

In the spring of 1868 Mr. Romanus Hodgman was engaged as architect to enlarge the house. As a result an addition to the east end of the church was built. This gave one more window on each side and a central entrance into the vestibule, on the north side of which a stairway led to the basement, and, on the south side, a small room furnished a place for the Sunday school library. A steeple provided a place for the bell and added much to the beauty and dignity of the building. Stained glass windows with circular tops were put in at this time. The estimated cost was \$7000.00. Many remember the church as it now was with great pleasure. From the red carpet on the floor to the chandelier over-head, from the clock on the entrance (where the public could see it) to the high backed chairs on the pulpit platform there was an atmosphere of worship. The messages of Godly ministers, the prayers of good men and women, the inspiration of consecrated Sunday-school teachers had hallowed its walls. It served as a house of prayer and its memory is still dear to many hearts.

In the spring of 1881 the floor of the basement had been lowered and commodious rooms for social and devotional meetings had been finished. The removal of so much earth from the support of the foundation caused the walls to crack and in 1904 the building was pronounced unsafe. Sometime before this \$3000.00 had been given by the Drake legacy for a new church; this had been added to in various ways until at the annual meeting, in January, 1902, \$4000.00 was reported available for use. \$5070.00 was added to this by pledges, and plans began to mature. In March, 1905, the brick building was demolished.

The corner stone for the new house was laid October 22, 1905. The first service was held March 18, 1906, when more than one hundred new members were received, re-

THE HAMPSHIRE COLONY CHURCH

sults of the "Sunday meetings." This house was dedicated October 11, 1908, free of debt. Its cost was about \$28,000. It is built of concrete blocks, has a seating capacity of 300. Folding doors into the prayer meeting room give space for 100 more. A sloping floor leads to a corner pulpit, with a choir loft at its left. Rooms at each end of the choir loft are used for Sunday-school classes, the one at the south end having a gas grate being called the pastor's study. There are two memorial windows, one on the north given by Mr. E. P. Lovejoy in memory of his father, the Reverend Owen Lovejoy, and one on the south given by the Reverend E. G. Smith in memory of his father and mother, dear Alby and Sally Hyde Smith. Small stained glass windows furnish plenty of light by day and electricity makes daylight at night. Furnace heat gives comfort in winter. The prayer meeting room on the east side of the church is a most inviting room and is also used for the Junior Department of the Sunday-school. In the basement there are dining rooms and kitchens that are also used for Sunday school classes. The small rooms are fitted up for the Primary Department of the Sunday-school. The bell tower on the northeast corner of the church was made higher in 1911 and the Minnie Colesberry clock installed. A bronze tablet on the north wall of the vestibule records the date and donor of the clock.

A bronze tablet on the west wall gives the date of the organization of the Hampshire Colony Congregational Church and the names of the eighteen charter members. A marble tablet on the right of the pulpit platform is in memory of Lora Simons Carey, a daughter of the church who died in Turkey while in the service of the A. B. C. F. M.

The pulpit that stood in the brick church was kept as well as the three tall backed pulpit chairs. An old horse-hair sofa that now stands in the pastor's study was at one time the pulpit seat. The communion table of the brick

ITS FIRST HUNDRED YEARS

church stands in front of the platform and is still used for that service. In the summer of 1929 the outside of the foundation walls were waterproofed to insure more sanitary conditions.

For thirteen years the frame church sheltered the brave men and women who had sacrificed so much to establish it in this new country, then, the membership having increased in number and wealth, the brick church was built, this too called for sacrifice. Some who borrowed money that it might be financed paid interest on that money as long as they lived. For fifty-eight years it stood, a monument of loyalty to freedom, temperance and the gospel of Our Lord Jesus Christ.

For a little more than a quarter of a century this third house of worship has called to the children and grandchildren of its pioneer members, urging them not to forget the faith of their fathers.

HOUSES OF WORSHIP CHANGE AS THE YEARS
GO BY BUT THE MESSAGE IS
ETERNAL.

THE HAMPSHIRE COLONY CHURCH

THE BELL

Through Mr. Lovejoy's efforts a bell was purchased in 1849. Mr. Justus Stevens was commissioned to buy it and Mr. Lovejoy himself went on to Troy, New York, to make sure its tone was satisfactory. It was shipped to Hennepin by boat, Captain Warren in charge, and was hauled by wagon to Princeton. It was not hung at once and a quartette of fun loving young men decided to hasten matters. The bell stood on the platform in front of the church and one dark night these boys took it out to the edge of town. By methods unknown they managed to mount it, and, at four o'clock in the morning the startled citizens heard the first ringing of the Congregational bell. In January, 1850, the trustees were instructed to furnish a bellfry. One who saw this structure many times said "it looked like a chicken coop."

On January 5, 1853, it was voted that the citizens be permitted to ring the bell three times a day provided a ringer satisfactory to the trustees was found. It was long known as the "Lovejoy bell".

Early in the nineties the bell was cracked and in 1897 it was recast. When it was again hung in the church tower, the Ladies' Aid, through whose efforts it had been restored, gave a reception. For this program Mr. John H. Bryant wrote the following poem:

O, brave Old Bell! for many a year,
Thy voice rang out in music here,
Rang out against oppressions wrong,
Rang out for Freedom bold and strong.

Within these walls, for truths Divine,
A voice in harmony with Thine,
Rang like trumpet wild and free,
Against the curse of slavery.

ITS FIRST HUNDRED YEARS

And shall their memory be lost,
Who chose the right at fearful cost,
When contumely, scorn and wrath,
And prison walls beset their path?

But years passed on, until at last,
The Avenger's lightning bolt was cast,
And the foul monster prone in death,
Lay blasted by the Almighty's breath.

O, Glorious Bell! Thy power renewed,
With pristine tone again imbued,
Long may thy voice deep, bold and clear
Ring out for Right and Freedom here.

—John Howard Bryant.

Three times the bell has called men to arms, 1861, 1898 and 1917. When Lee surrendered and on Armistice day it sounded a jubilee. It tolled off the years of many of the old members as well as the briefer days of many soldier boys.

When the clock was installed in 1911 the bell was called upon to report the message of its dial, and today every hour and every half-hour it speaks:

“as if like God, it all things saw,
It calmly repeats those words of awe,—
‘Forever—never!
Never—forever’!”

THE HAMPSHIRE COLONY CHURCH

THE COMMUNION SERVICE

At that first meeting, in Northampton, Massachusetts, a collection of \$54.00 was taken to supply the Hampshire Colony Congregational Church with a suitable communion service. Doubtless it was purchased before they came west for Matson's History of Bureau County says that "during the Black Hawk war it was left in the cabin of Elijah Smith and was stolen. After the war, when the prairie had been burned, one part of the set was found on West Bureau Creek much damaged by the burning of the grass." It must have been repaired, for so far as is known it was used until 1874 when it was given to the African M. E. church of Princeton. All efforts to trace it since then have proved fruitless.

In 1874 a new service of two ewers, four goblets and four plates took its place. These, with the exception of one goblet, are in the deacon's box in the church. Since 1906 individual cups have been used.

A table "suitable for the communion service" was purchased in 1851. This table with a chair used by the Reverend Owen Lovejoy was given to E. P. Lovejoy on March 19, 1914. There is no record of the purchase of the table now in use. It was used for some years in the brick church.

ITS FIRST HUNDRED YEARS

PULPIT BIBLES

In July, 1839, Deacon Winship was appointed "to ascertain whether there were any funds in the old Bible Society to defray the expense of a Church Bible." No other mention is made of this, but we have an old Bible that shows much use and was published in 1834. It is probably the Pulpit Bible used by the Hampshire Colony Congregational Church.

Another Bible in our possession has this inscribed on the fly-leaf:

"Presented to the Congregational Church of Princeton by the ladies of the congregation, Apr., 1850."

There must have been other Bibles, but they and their history have vanished. In 1921 the book in use was very shabby, and Mr. and Mrs. R. D. Harrison put another in its place. In December, 1929, Mr. Edwin Chamberlin sent to the church, a fine large Bible that had belonged to Mrs. Rufus Carey, his aunt, a devoted member of this church for many years. It bears this inscription:

"December 10, 1919.

This Bible is presented by Edwin C. Carpenter
of Chicago, Illinois

To the Princeton Congregational Church
in memory of

Estella Eliza Carpenter

Born in Princeton, Illinois, September 20, 1859

United with this church in the year 1872

Entered into rest February 2, 1883."

THE HAMPSHIRE COLONY CHURCH

OAKLAND CEMETERY

On December 30, 1836, a little son of Rev. Lucian Farnham died and was buried on land belonging to his father. His grave was the first one made in Oakland cemetery. On October 26, 1842, Mr. Farnham deeded* two and half acres of land, including the little grave, to the church for a burying ground. On April 22, 1852, he added** one and a half acres to this gift. The care of this property is often referred to in old record books. On October 4, 1848, the trustees were instructed to "lay off lots" and offer them for sale.

In June, 1862, they were to confer with the town council about the burying ground, and on November 11, 1863, the church leased it to the City of Princeton for fifty years. In July, 1869, deeds to lots were given and a list of early deed holders can be found in the trustees' records for 1847-1863, page 154.

On November 19, 1914, the church voted to ***deed the cemetery to the City of Princeton for the consideration that it be always maintained as a cemetery with the further provision that the lot on which the Rev. L. Farnham is buried be placed under perpetual care.

With the passing of the years scores from the many who have at some time made Princeton or Bureau County their home, have been returned to rest in beautiful Oakland. Among the numbers are six former pastors of this church. They are:

Rev. Nathaniel Abbott Keyes, 1856.

Rev. Owen Lovejoy, 1864.

Rev. Lucian Farnham, 1874.

Rev. Flavel Bascom, 1890.

Rev. Elihu Hillis Votaw, 1902.

Rev. Harold E. Parr, 1918.

* Deed recorded in Deed Book D, p. 381.

** Deed recorded in Deed Book C, p. 539.

*** Deed recorded in Deed Book 167-572, May 13, 1915.



THE PRESENT CHURCH
1906

THE COLESBERRY TOWER CLOCK
1911

ITS FIRST HUNDRED YEARS

OTHER GIFTS

1895	Catlin Cook—\$300 on parsonage lot.
1901	The Louisa Reeve Estate—\$100. Interest for Flower Fund.
1902	The Drake Estate—\$3000 for new church building.
1902	The Edwards Family—Portrait of Dr. Richard Edwards.
1906	The Prouty Estate—\$3000 for new church building.
1906	Edwin G. Smith—\$500 for Smith Memorial Window.
1906	Parish Lovejoy and Mary Denham—\$500 for Lovejoy Memorial Window.
1911	Mrs. Naffziger—\$500 for Minnie Naffziger Memorial. Interest for the Sunday school.
1911	The Minnie Colesbury Estate—\$1609 for clock in church tower.
1911	Edward Carey—Memorial tablet for Lora Simons Carey.
1912	Captain Duncan—Four gas arc lights.
1916	The Lovejoy Family—\$500 for Mary Denham Memorial. Interest for Flower Fund.
1917	Mrs. S. J. Smith—\$100 for the Missionary Society.
1917	The Lydia Anthony Estate—\$100. Interest for Flower Fund.
1918	Flag for pulpit platform.

THE HAMPSHIRE COLONY CHURCH

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| 1920 | The Lucia Bascom Estate—\$300. Interest for church expenses. |
| 1924 | The Harriet Keyes Estate—\$500. Interest for church expenses. |
| 1925 | The Mrs. John Delano Estate—\$1500. Interest for church expenses. |
| 1925 | Emma Farnham Hurr—Portrait of Rev. Lucian Farnham. |
| 1927 | Agnes Robinson. A piano. |
| 1928 | The Grandchildren of Eli and Elijah Smith and The Ladies' Aid—\$97 for memorial tablet for Charter Members. (Unveiled March 23, 1928.) |

The Work of the Kingdom

THE LADIES' AID

THE SUNDAY-SCHOOL

THE WOMAN'S MISSIONARY SOCIETY

THE CHRISTIAN ENDEAVOR SOCIETY

THE ELIZABETH CURTIS GUILD

THE DELTA ALPHA SOCIETY

THE CHOIR

THE WORK OF THE KINGDOM

THE LADIES' AID SOCIETY

"In work you bore a noble part;
Your feet were foremost in the race;
Your deeds shall dwell in every heart;
Your Womanhood glorified your place."

A century is not long as history views it. But a sketch of a society existing for the greater part of a century would be difficult to write, were the records available.

Yet it is interesting to go back in thought a hundred years,—to the days of romance in northern Illinois, in which this church played a prominent part, when our pioneer women did a noble work, along with their many tasks and responsibilities.

So quickly did time fly, and so busy were the lives of these women, that they had no time to write of the history they were making. But due to their faith and pioneer spirit, a work was begun, out of which grew the Ladies' Aid Society, the oldest society in this church.

We have only a few old letters and records from which to glean, now and then, a glimpse of a faithful and important work they were doing in the very early days, when they worshiped in the little white frame church. So, reluctantly we pass on, to the building of the old brick church in 1848. Soon afterwards, in 1850, the women purchased and presented a pulpit Bible to the church. Also we find that about this time the women earned the money to purchase a melodeon for the church, this more modern instrument to replace the tuning fork.

THE HAMPSHIRE COLONY CHURCH

During the years 1884 to 1869 these women were busily engaged in helping with the many improvements made in the church, from time to time, in which they did their share in the work and expense, or, often assumed the entire burden. In 1864 they purchased the first pipe organ, which was set up in a recess twelve by twenty feet, built into the west end of the church.

In an old record of 1877 we learn, "An iron fence was erected around the church yard, which was entirely paid for by the Ladies of this Church". E. S. Phelps and G. P. Richardson composed this committee, who reported the cost to be \$220.90. This sum was paid the Committee by Miss Jennie Curtis and Mrs. Worthington.

The first president, according to earliest available records, was Mrs. Burr, under whose wise counsel the society grew and accomplished much. During this time was earned enough money to pay for the first carpet, dishes, silver and stove, in the old brick church. The society also put cushions in every seat, and upholstered the pulpit chairs.

As the name of the society implies, it has aided in all departments of the church work. No need or call from the church went unheeded. During the early days, when a tent was used as a dining hall at the county fair, these faithful women would be at the tent as early as four o'clock in the morning, to serve the public breakfasts of hash or sausage, with pan-cakes and coffee.

In the early seventies Mrs. Burr realizing it was best to have something definite to work for was instrumental in presenting the church with a Communion Set consisting of goblets, pitchers and plates. Mrs. Burr continued to act as president for many years, during which time the Ladies met at the church on Friday of each week to quilt, and also served a dinner on that day. In those days one could have quilting done for \$1.25 per spool, and dinner served for twenty-five cents. The membership fee

ITS FIRST HUNDRED YEARS

was twenty-five cents a year, and those who came bringing their own work paid ten cents. From this fund provisions were purchased for the dinner, while members furnished a hot dish.

After many years of service, which covered a period of over fifty years, Mrs. Burr felt she was no longer able to carry the burdens of the presidency, and begged that some member be chosen to take her place. Mrs. Burr's unselfish devotion to the Ladies' Aid through the long years of her service, was indeed commendable.

Mrs. Eli Smith, Jr., was then chosen to act as president, and was followed by Miss Mame Pettie. Then Mrs. Smith was again chosen president, and during this time, as in former years, the Ladies continued to quilt and serve dinners, ever faithful in their work for the church. Many beautiful quilts have been made for residents of Princeton. Elaborate quilts have been sent to Chicago, Los Angeles, and to far distant Japan.

In estimating the quilting done by the Aid, for a period of twenty-five years, we find from the records, they have quilted 225 quilts, and tied 250 comforters. Surely this work would make a wonderful display, could all the quilts and comforters of varied hue and design be assembled.

But the Ladies' Aid has not confined itself to this work alone; it has helped along other lines of church work. We will mention a few of these endeavors in which they have helped or assumed the entire expense: the purchase of flowers, an organ stop, Chautauqua tickets; the re-decorating of the dining rooms; church calendars; Missions; church budget; Liberty bonds. They shared in the privilege of helping with the expense of the Tabernacle built for special services.

The Ladies' Aid has also enjoyed a social side in its work of special dinners and receptions. In April, 1927, a banquet was given to the church officers and their wives,

THE HAMPSHIRE COLONY CHURCH

which gave as much pleasure to those who sponsored it, as to the guests. On March 23, 1928, when a pageant was given to commemorate the ninety-seventh anniversary of the organization of this church, a tablet was erected in memory of the eighteen original members, which was paid for by the grandchildren of Eli and Elijah Smith, with the valuable cooperation of the Ladies' Aid.

On Friday, May 30, 1930, a Committee from the Ladies' Aid Society, served a dinner to the Ferris Post No. 309, G. A. R., who invited as their guests, the wives, widows and daughters of the Ferris Post.

During the past few years Mrs. Eli Smith has again served the Aid as its president. Mrs. Ida White was then elected president, followed by Mrs. T. C. Cowley, who has not only served the Aid as its president and a valuable member, but for many years has faithfully given her services to the church choir. The Ladies' Aid is still carrying on its work under the guidance of its president, Mrs. C. E. Parker, who, with her band of faithful workers, will doubtless begin the work of the new century upon which the church is entering, with a new purpose and a high hope.

What the Ladies' Aid have lacked in money, they have made up in courage and vision, and have left to this church a priceless heritage, in memory of their faithfulness and devotion to the cause of aiding in the Master's work.

Grace Smith Elder.

ITS FIRST HUNDRED YEARS

THE SUNDAY SCHOOL

1833—1930

During the summer of 1833 Mr. McCoy, a Sunday-school agent, came to this settlement and organized two Sunday schools, one north in Dr. Chamberlin's cabin, of which he was superintendent, the other south in John Ament's cabin, with Elijah Smith as superintendent. In 1834 these schools were united and met in the town, first in Rev. L. Farnham's house and later in the tavern kept by Mr. S. Triplet. Deacon Alby Smith was the first superintendent. The school was held between the two preaching services at noon. When the afternoon service was discontinued the school still met at 12:00 o'clock until about 1906 when the hour was changed to 10:00 A. M.

In the beginning the school was an independent organization, selecting its own officers and teachers and paying its own expenses. The first Sunday of the year was devoted to the election of officers and teachers. Each class was at liberty to select a new teacher. Since the members of the school were mostly children, this method left much to be desired. There was a fixed idea in some minds that this training was good for the children. Many reforms were suggested and much discussion indulged in until 1890 when the church voted to elect the superintendents and gave them the authority to select teachers. In January, 1930, the church voted to elect annually a Board of Education consisting of five members, who should have entire charge of the Sunday school. For many years the whole school met in the audience room of the church.

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In February, 1863, an Infant Class was formed and in 1869 a class "came up from down stairs" which seems to indicate that the little ones met in the basement.

There has been no recording secretary for the Sunday school for many years and it has been impossible to find definite facts concerning dates and leaders. So far as is known, Mrs. J. W. Welsh organized the Primary Department about 1908. At first it included all the children under junior age. They adopted the graded lessons at once. As time went on other departments have been organized until now the school is thoroughly graded from Cradle Roll to Home Department. Until 1866 collections were taken the first Sunday of the month; since then the collection has been taken by classes every Sunday. The duplex envelopes are now used by the older classes. Before they were introduced the collection of the first Sunday of the month was for Missions. Many special collections were taken. Rev. Chas. Winship, one missionary at Dondi, Africa, and his protege Barnabas Root were of early interest. Money was given for testaments and temperance tracts for soldiers in the Civil War and again for testaments for soldiers in the World War. The freedmen and contrabands were helped. A room was furnished at Tugaloo, a scholarship at Fisk University. The Home Missionary Society and the Bible Society were each remembered. The school had a library for many years and there was always a demand for new books. Collections, subscriptions and entertainments afforded a precarious source of income for that object. The Wellspring, mentioned first in 1859 and the Child's Paper called for money. Singing books were bought: The Sabbath Bell, The Golden Chain, The Charm, and later, the various editions of Gospel Hymns.

The birthday offerings began in 1908 and go to the American Bible Society. For a long time the Bible salute has been given during the opening exercises. Excelsior

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membership is encouraged, when one is present, with his Bible, an offering, a studied lesson, and a previous church attendance. Two thirds of the membership of a class constitute an excelsior class; two thirds present without credits make a star class. In early days the lesson, a passage of scripture, was assigned the Sunday before, memory work was emphasized and sometimes the school repeated together the scripture for the day. In 1869 the International Lessons were adopted with lesson leaves and quarterlies. Old record books indicate that the lesson was not considered very important. Many times it was omitted and a story or a soldier's letter or a message from a missionary was read. An evangelistic talk was often given and once it is recorded, "Lesson omitted—sermon too long". This was when the school met after the morning service.

The social side of the work has not been neglected. Picnics in Bryant's woods and at Second High Banks used to be annual events. Christmas always brings the lighted tree and the appropriate program, with candy for the little ones. Records tell of one glorious New Year's Day when twelve bob-sleds took the children for a ride in the country and brought them back for a bountiful dinner at the church. Children's Day and Promotion Day, with diplomas and Bibles bring all the parents as well as the children. Rally Day also sees all the classes together in the audience room, a united body working together for the bringing in of the Kingdom of Heaven.

There are several organized classes in the Sunday-school. One that came up with the Primary Department in 1869 has kept its identity all the years and four of the original class are still active members. This class has had the same teacher since 1894.

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CHARLES P. HALL

Few men in their capacity of teacher have left a more abiding impression upon the hearts and lives of their pupils than Charles P. Hall.

I do not know if what Emerson calls his "daily conduct of life" emanated from his natural temperament or was acquired by grace; but I do know, as his pupil for many years, with the opportunity of intimate observation under varying experiences, that his law of life was that of Jesus brought into the common round of daily living; and that so far as humanly possible, he sought to exemplify within himself the teachings of the Divine Master.

It is said that a nickname is a sure test of the students' reaction towards the teacher. Whatever the origin, "Pa Hall" was the affectionate and familiar sobriquet nine years of his life in our midst. Sometimes even a parent was heard to use it inadvertently. That it was a term of true affection is evidenced by the correspondence and papers of that period.

As assistant principal of the Princeton Township High School, his efficiency and many admirable qualities both of head and heart proved of inestimable value to Mr. Boltwood in those early formative years of the school, in shaping the character and policy which later brought to it so much distinction.

He was an extremely able teacher with a fine serenity and dignity of demeanor which never wavered under the most trying circumstances; he possessed an unwearying patience with the dull and backward pupil, and an exquisite consideration for the physically handicapped which was the more readily remarked because he himself was of the hardy, spare New England type, which personifies perfect health and balanced nerves.

More than sixty years have passed since he lived with taught among us both in church and school. Very few

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are left who knew him or ever heard his name; most of his pupils are gone. It comes as a solemn privilege to one of these last surviving to frame this Immortelle to his memory.

As an evangel he came to many of his pupils to awaken for the first time their consciousness of the inner life within the soul as contrasted with the material things of the outer life; and to arouse within them a hunger for the spiritual food with which to feed these sacred fires.

"And they that turn many to righteousness shall shine as the stars forever and ever."

Darlene Stevens Reeve

HENRY L. BOLTWOOD

In the late summer of 1867 a young man full of the enthusiasm and energy of youth came to Princeton from Griggsville, Illinois, to establish the first Township High School in the State.

This man was Henry L. Boltwood, who later became known as the "Father of the Township High School."

Upon their arrival in Princeton, Mr. and Mrs. Boltwood united with the Congregational Church and immediately entered upon its activities in the Sunday-school, prayer meeting, missionary society and its social life. For seven years Mr. Boltwood served the church as a deacon, and there are still a few persons who can remember the earnest and efficient Sunday-school teacher whose outstanding purpose was the inspiration and building of Christian character. His own strong moral and religious character indelibly stamped itself upon those with whom he came in contact, and it was with a feeling of deepest regret that the church bade farewell to these valued friends and co-workers in 1878.

THE HAMPSHIRE COLONY CHURCH

Henry L. Boltwood was born in Amherst, Massachusetts, January 17, 1831, and belonged to a family of eleven children. His father owned a small New England farm and found it hard to support this large family. While New England farms were often the homes of large families, they did not remain so long, for those who could must get away to more fertile fields or else go hungry. The Boltwood farm was located near Amherst and Amherst was a college town. The boy worked hard and finally made his way through the academy there. Then he entered the college and had to work still harder. During vacations he toiled upon the farm doing his share to coax from the rocky soil a few puny products. In the winter he taught school not far from the college town. For this service he received \$4.00 a week and was permitted to board with the parents of his pupils, each family giving three days board for each child in school. Out of school he indulged in what he called a pastime. He chopped wood, a hundred cords of it every season. He didn't get much money out of this diversion, but he got from it strong arms and a sound pair of lungs, a clear head and bright eyes. Young Boltwood was as earnest a student as he was a wood chopper and he made a splendid scholarship record. He was one of the best students and when graduated in 1853 he became one of the charter members of the Amherst Chapter of the Phi Beta Kappa Society.

Upon graduation the young man intended to begin studying for the Congregational ministry, and a Congregational society had advanced him sufficient money to carry on his studies.

He began teaching in an academy, however, and soon returned the loan and gave up the idea of becoming a clergyman. For a period of ten years he taught in several academies and high schools in Maine, New Hampshire and Massachusetts. And his long career as a teacher extending over a period of over fifty years was inter-

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rupted but once when he entered the service of the United States Sanitary Commission in April, 1864, and was stationed with the Gulf Department until June, 1865.

At Fort Blakely, opposite Mobile, he saw the last fight of the Civil War. This was when Steele's command took the fort by assault on the evening of April 9, 1865, just after Grant and Lee had arranged terms of surrender.

Prof. Boltwood's educational career really began with his coming to Illinois in August, 1865. He was influenced to come West by an army friend and had been in the state but a short time when he took charge of the school system of Griggsville, Illinois. After two years there he accepted a call to organize after his own idea, the Princeton Township High School. Referring to this call, Mr. Boltwood said, "I was attracted to the new school principally because I thought I saw a chance to realize a long cherished ideal of a successful combination of the grade school with the academy. I was also strongly impressed with the willingness of the Board to give the school at the very outset the requisites for successful work."

Due to his guiding spirit the enterprise was a success from the start. Both the school and its principal quickly achieving a wide reputation. For a long time it was the only school of high grade within a radius of fifty miles of Princeton, and at one time ninety pupils outside of the township were enrolled.

Prof. Boltwood remained in Princeton eleven years, a longer period of service than that of any principal since. In 1878 he went to Ottawa, Illinois, to organize the township high school there and remained at its head five years. During his stay in Ottawa, Prof. Boltwood became an institute lecturer throughout Illinois and Iowa. He also became a member of the State Board of Education and in turn president of the Illinois Principals' Association.

THE HAMPSHIRE COLONY CHURCH

In 1883 he decided to accept the principalship of the Evanston High School, remaining there until his death in 1906, a period of twenty-three years. It is said that during his entire career as a teacher he missed but four days of service.

Prof. Boltwood was a man of tireless energy and determination of purpose. Besides being a distinguished educator and contributor to many educational journals, he was the author of several text books. His favorite studies were languages and history. He read German, Italian, Spanish, French and Greek, and began the study of Bohemian.

Prof. Boltwood was an ardent supporter of athletics and waged a continual warfare against high school fraternities. He travelled much, often taking groups of students with him on his trips abroad. He also took an active interest in community and public affairs, and during political campaigns was a frequent speaker.

The life of this worthy and progressive pioneer in education suddenly terminated in 1906, when he had reached the age of seventy-five years, but his work goes on in the lives of the thousands who have passed out from under his influence, bearing the indelible impress of his spirit, to "carry on" in the communities now claiming them as citizens. His representatives may be found in nearly every state in the Union, as well as many lands afar.

Pauline Schenk
April, 1928

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SCOTT R. COPPINS

Scott R. Coppins was born November 7, 1861, in Hudson, Michigan. He came in childhood to Providence, Illinois, where he went to the district school and attended the village church. To this church in the late seventies came Rev. George Paddock under whose winsome preaching Scott Coppins, with many others, made his decision for Christ, a decision from which he never varied. He was an enthusiastic Bible student and believed the Bible to be the very word of God.

He was in Oberlin College for a year, then went to Beloit for two years. In the latter place he taught penmanship, his own writing showing that he was a past master of that art.

In 1892 he was married to Carrie J. Evans. For ten years Mr. and Mrs. Coppins made Chicago their home, but in 1902 they came to Princeton and at once united with this church. Mr. Coppins served twelve years as deacon, eighteen years as Sunday-school superintendent in which office he was indefatigable. As superintendent of county Sunday-school work he visited every Sunday-school in the county. He was sent as a delegate to the World Sunday-school Convention at Washington, D. C. From the Bible Conference at Winona Lake, Indiana, he brought back many helpful ideas. One of them, the Bible salute, was in use as long as he served in the Sunday-school.

Mr. Coppins was interested in his town and community in many ways not strictly religious. Young people were his joy. Two generations of Boy Scouts knew him as Drum Major and were always ready to cheer for him. He also drilled the Drum Corps of the American Legion. For ten years he was manager of our Chautauqua programs.

On December 5, 1930, he went to be with the Lord he loved. The funeral services were held in the church and he was laid to rest in Oakland Cemetery.

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SUNDAY SCHOOL SUPERINTENDENTS

Lucian Farnham	-	-	-	-	1834
Elijah Smith	-	-	-	-	1836
Alby Smith	-	-	-	-	1841
E. S. Phelps	-	-	-	-	1842-1849
Jas. H. Smith	-	-	-	-	1850
E. S. Phelps	-	-	-	-	1851-1853
Caleb Cook	-	-	-	-	1854-1855
C. S. Allen	-	-	-	(6 months)	1856
E. S. Phelps	-	-	-	-	1856-1857
I. B. Smith	-	-	-	(6 months)	1858
L. J. Colton	-	-	-	-	1859
John Charlton	-	-	-	-	1860-1863
Curtis J. Lyons	-	-	-	(6 months)	1864
John P. Richardson	-	-	-	July,	1864-1866
L. C. Barrows	-	-	-	-	1867-1868
Albert Ethridge	-	-	-	-	1869
W. C. Stacy	-	-	-	-	1870-1872
Chas. P. Hall	-	-	-	-	1873-1876
F. W. Waller	-	-	-	-	1877-1883
E. F. Dunbar	-	-	-	-	1884-1888
R. D. Harrison	-	-	-	-	1889
A. M. Swengle	-	-	-	-	1890-1891
G. T. Smith	-	-	-	-	1892-1894
J. R. J. Anthony	-	-	-	-	1895-1897
S. S. Evans	-	-	-	-	1898-1899
Reeve Norton	-	-	-	-	1900
J. O. Craig	-	-	-	-	1901
S. S. Evans	-	-	-	-	1902
J. O. Craig	-	-	-	(died in June 1903)	1903
F. W. Stewart	-	-	-	-	1904-1907
S. R. Coppins	-	-	-	-	1908-1916
T. P. Gunning	-	-	-	-	1917-1919
C. V. Field	-	-	-	-	1920
Clara Allen Harris	-	-	-	-	1921-1922
Jos. Findley	-	-	-	-	1923-1925
S. R. Coppins	-	-	-	-	1927-1930

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STATISTICAL SECRETARIES OF THE SUNDAY SCHOOL

At first the Statistical Secretary served also as Historical and Recording Secretary. In 1887 the Historical Secretary became a separate official.

L. J. Colton; E. S. Phelps; John P. Richardson; Calvin Winship (1858); Lucian Smith and Miss Sophia Lovejoy had served before 1862, but their terms of service are not indicated.

G. T. Smith	-	-	-	-	1862-1864
?	-	-	-	-	1865-1870
Parish Lovejoy	-	-	-	-	1871
Lucy H. Smith	-	-	-	-	1872-1873
Mrs. Boltwood	-	-	-	-	1874-August-1878
Clara Allen (Harris)	-	-	-	-	1881-1887
Jennie Curtis	-	-	-	September,	1878-1880
Jennie Curtis	-	-	-	-	1888-1891
Mrs. Geo. Harrington	-	-	-	-	1892
Lottie Sickles	-	-	-	-	1893-1894
Grace Phelps (Sisler)	-	-	-	-	1895-1896
Lottie Sickles	-	-	-	-	1897
Bertha Evans	-	-	-	-	1898
Lottie Sickles	-	-	-	-	1899-1902
Minnie Naffziger	-	-	-	-	1903-1909
Edward Prior	-	-	-	-	1910-1917
Mary Uthoff	-	-	-	-	1918-1920
Marjory Garvin	-	-	-	-	1921-1922
Eva M. Greener	-	-	-	-	1923-November, 1928
Grace M. Hoover,	December,	1928-	October,	1930	
T. A. Fenoglio	-	-	-	November,	1930-—

In 1887 Mrs. Julia Phelps was elected Historical Secretary. In 1899 this was made a church office with a report at the Annual Meeting. Mrs. Phelps held the office until 1908 when she moved from the town.

THE HAMPSHIRE COLONY CHURCH

THE WOMAN'S MISSIONARY SOCIETY

The First Congregational Church of Princeton, Illinois, was really born a missionary church when it was organized in Northampton, Massachusetts, in 1831 and its band of Christian workers sent upon its way to the untrodden wilderness and boundless prairies of Illinois, with this parting and comforting message, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is recorded in circulars published at the time that "the main object of the colony was not so much to promote the private interests of its members as to advance the cause of Christ by planting religious institutions in the virgin soil of the West, and aiding the cause of Christian education in its various departments."

Amid discouragements which would have disheartened less loyal standard bearers, the work ultimately grew and prospered, and its first foreign missionary achievement was marked by the going out of two of its members, Mr. and Mrs. Charles F. Winship, graduates of Knox College, as missionaries to Mendai Mission, West Africa.

Its first great home missionary accomplishment was the active part the church took in freeing the slaves. All this was done long before any missionary society was organized, for it was not until 1870 that the women of the church banded together in an organization to be known as the "Woman's Missionary Society of Princeton", auxiliary to the W. B. M. I., which should have for its object the enlisting of earnest and sympathetic aid for women in foreign lands. Ladies paying two cents a week or \$1.00 a year were considered members of the society. Meet-

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ings were to be held every two months, or oftener if desirable.

The first officers recorded in 1871, were
President, Mrs. R. B. Howard
Vice President, Mrs. Mary Keys
Secretary and Treasurer, Mrs. Converse.

In 1881 Mrs. R. D. Harrison organized a young ladies foreign missionary society known as the "What-so-ever Band", and in 1884 a juvenile missionary society was formed, called "The Samaritan Band" of which Mrs. J. H. Strock was the leader. Both of these organizations did good work for a number of years.

Mrs. E. H. Votaw was the mother of the Home Missionary Society in the Church, when some time in 1892 the Woman's Foreign Missionary Society decided to devote each alternate month to the study and work of home missions. Separate treasurers were elected and the work of the two societies successfully functioned together from that time on.

Deserving of especial mention in the Home Missionary field is the wonderful work of Prof. and Mrs. G. Byron Smith at Iberia, Missouri.

The first event of especial interest in the Woman's Missionary Society was the meeting of the Northern Illinois Branch of the W. B. M. I. with the Princeton church February 12, and 13, 1879. The church again entertained the Illinois Branch of the Woman's Board in 1900, 1914 and 1925.

A social event of general interest was the beautiful church wedding of Miss Lora Gale Simons and Mr. Edward F. Carey, August 14, 1901. After a period of seventy years the church was celebrating its first missionary wedding. Immediately after their marriage Mr. and Mrs. Carey left for their new home and chosen field of labor in Harpoot, Turkey.

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That the church is not outgrowing its missionary interests is evidenced by the fact that the treasurer's record shows that during the five years from 1878 to 1882 inclusive, \$336.73 was collected and disbursed by the society, while in 1925, \$292.00 was collected and disbursed by the foreign treasurer and \$268.00 by the home treasurer, a total of \$560.00. At various times large amounts have been raised for special projects, largest of which is the Lora Simons Carey endowment fund, now totaling about \$800.00.

After the death of Mrs. Carey at Harpoot in 1906 the Missionary Society furnished the children's ward in the missionary hospital at Harpoot, in her memory. Then arose the question of maintenance and upon the suggestion of Mrs. Arthur Seelig, through whose leadership much of the money was raised, it was decided to create an endowment fund of \$500.00, the annual income from which was to be used for the support of the ward. Before the goal was quite reached, the Turks requisitioned the hospital during the World War, and the missionaries were driven from that field. Since then the fund has been invested and constantly increasing, awaiting the time for re-investment in another memorial for Mrs. Carey.

Among the women whose consecrated service in the society most strongly inspired and perpetuated its growth, are Mrs. Mary Keyes, Mrs. Lydia Anthony, Mrs. Chauncey Colton, Mrs. Catlin Cook, Mrs. R. D. Harrison and Mrs. F. W. Stewart.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Pauline Schenk
June, 1928

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A TRIBUTE TO MR. AND MRS. E. F. CAREY MISSIONARIES TO HARPOOT, TURKEY IN ASIA

One bright March morning thirty years ago, in an elm shaded cottage in quiet old Princeton, a plump, rosy, blue-eyed little girl opened her eyes to the light of day. This delicate early spring blossom received a joyous welcome into the home and hearts of loving young parents, and was christened Lora Gale Simons. A few years of happy babyhood slip by, and we see a sweet-faced, smiling little lassie trudging along to the public school, often accompanied by a slender fair-haired little lad named Edward, who came from his grandmother Carey's spacious, old fashioned home, beside whose long front walk June breezes scattered the blossoms from the old apple trees, and peonies, snowballs, and flowering-almonds vied with each other in blooming time beckoning one on and up to the broad piazza and wide front door where pine trees cast their shadow ever and anon.

Summers came and summers went, and many happy care free years were spent in this dear old home, often enlivened in vacation times by Edward's sister and other friends.

The little lass has developed into a winsome maiden universally beloved by her companions, and the lad into a youth whose bright keen intellect has already attracted the attention of the teachers; and always and everywhere they are known as Ed and Lora. Princeton High School days are followed by teaching, normal and college training for Miss Simons; and Ann Arbor and Andover for Mr. Carey, where at each place fine scholarship records were obtained.

August 14, 1901, there is unusual stir about the old home church. Happy young people are hurrying about, quantities of flowers and garlands green are being carried in, and the inquiring passer by is informed that it is Mr.

THE HAMPSHIRE COLONY CHURCH

Carey's and Miss Simons' wedding day, and that after seventy years the church is celebrating its first missionary wedding. Mr. Carey has chosen a foreign field, and the woman of his choice with true loyalty responds, "Whither thou goest, I will go; and whither thou lodgest, I will lodge; thou people shall be my people, and thy God my God."

The rose-tinted memory of that beautiful ceremony still lingers with the church full of friends who bade them God speed as they started away full of enthusiasm and good cheer to that far away field of usefulness, Harpoot in Eastern Turkey. A fortnight was spent in visiting family friends among the green hills of Vermont, and August 28, 1901, Mr. and Mrs. Carey sailed away from the homeland shores to their new home and strange new life in the Orient. The voyage was safely made. About six weeks of great pleasure and profit were spent in visiting interesting places on the European continent, and then came the hard but no less interesting journey from Constantinople to their destination, which was also successfully accomplished about November 1.

The study of the Armenian tongue was immediately taken up by both; and Mr. Carey at once entered upon his work of teaching in Euphrates College. He astonished all of his co-workers with his remarkable ability at acquiring the language, and in a few months was able to make himself understood in the native tongue. Full of energy, enthusiasm and the spirit, he also began at once to go to the neighboring villages with an interpreter to speak and preach on Sunday.

A new theological seminary building, to replace the one burned in the massacre about ten years before, had been planned, and soon after his arrival he entered into the work of assisting President Riggs in the supervision of its construction with great earnestness, performing many hours of manual labor himself. Many of you are familiar through Missionary literature with this comfortable new

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building of which department Mr. Carey is the head.

Much of his vacation time has been devoted to touring, and he has been eminently successful in this line of work, as well as in that of teaching.

Of him, Miss Bush said here two years ago, that he had proven himself a true winner of souls.

Very early in her life as a foreign missionary Mrs. Carey was put to the sore test of invalidism, being confined to her bed nearly a year, and despairing of ever being able to walk again. Of these trying days Mrs. Knapp wrote, "She taught us all a lesson by the ever sweet patience which was always manifest." But the Master had work for her to do, and in His own good time she was restored to comparative good health. The orphanage work appealed to her tender sympathetic heart, and before her illness she had become a valuable assistant to those in charge of that department. Then the degradation and poverty of the poor half-starved mothers who had no work to do to provide for their little children wrung her heart, and she determined to do something to help them.

Many of you are familiar with the history of the lace industry founded at Anitab by Mrs. Shepherd, and at Oorfa by Miss Shattuck, nearly ten years ago, just after the great massacre in which hundreds of Armenian men were killed, and their homes robbed, and the wives and daughters left to suffer the indignities of lustful soldiers and hardships of an inclement winter. The American missionaries promptly appealed to American Christians, and thousands of dollars were sent there as a relief fund. Hundreds of poor women were given employment making garments and even carrying stone and mortar for the buildings which had to be put up again. The work for the children soon grew into permanent establishment for orphans where over a thousand boys and girls receive up to the present time, clothes and education, and promise to become leading citizens when they are again sent

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out among the people. But this relief money and relief work were both soon exhausted. The shirts were all made and the missionary houses all rebuilt.

What was to become of the hundreds of poor women, and daughters too old to go to school, and too poor to marry? There is absolutely no way for a lone woman in this part of Turkey to earn her own livelihood. How could these women save their virtue or their lives? This harrowing question Mrs. Shepherd and Miss Shattuck solved. They determined to revive among the women the lace industry. This making of lace, which in the olden time had been the fancy-work and delight of rich and noble families, was now to be made to earn bread and cheese for the needy. So with great difficulty, undaunted courage and a stupendous amount of labor a lace industry was started in Anitab and Oorfa which met with immediate success, and has now grown to such proportions as to give employment to over 2000 women. Such an industry Mrs. Carey determined to start for just the same kind of women in Harpoot, and in November, 1903, the beginning was made. A teacher was procured, and money enough secured, mostly from the private funds of missionaries, to enable seven women to begin the work. Mrs. Carey then wrote to many of her friends in America, and to her home church for help, and glad responses were made, but the amounts of money were small. At the end of one year the number of workers had increased to forty, and at the close of the second to nearly 100, with many eager ones on the waiting list, and there she had to draw the line fearing she had gone too far. Many times she had to go down on her knees and tell the Lord that she didn't know where the money was coming from to pay her women, but it always came, and sometimes in most unexpected ways.

But for lack of capital, 200 women could have easily been provided with work as 100. As the skill of the women

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increased, the amount paid out each week reached the sum of one and a half English pounds. A skillful worker can earn fifteen piasters a week, which in purchasing power is equal to more than \$5.00 in American money. So you see that the suffering and idleness already alleviated in these women's homes are a guarantee of the value of this form of industrial mission. At the close of the second year Mrs. Carey began to feel that the work had reached a good financial basis, and the third year opened with a most encouraging outlook, when suddenly a great sorrow overcast the mission.

Mrs. Carey was dangerously ill, and after a few days of intense suffering the precious benefactor of so many, laid down her labor of love. And now,

“Where the Orient sunshine falleth
Where her golden crown was won,
In that far-away mission garden
She is resting, her work is done.”

I cannot attempt to describe the grief of the native women, among them, the “Brides’ Class’ which had also been one of her especial charges, when their great loss became known; but loving hands have taken up the lace industry which is now under the supervision of Mrs. Atkinson, wife of the missionary doctor, and in memory of our sainted friend, shall not we of our abundance give generously to carry on the work so well begun?

Written for Bureau Ass’n. Meeting 1906

by Pauline Schenk

THE HAMPSHIRE COLONY CHURCH

G. BYRON SMITH

Some years ago there appeared in the American Magazine an article by Bruce Barton entitled "Smith of Iberia." It was the story of an unusual piece of educational work that was being carried on among the Ozark hills in Missouri. Far from any large city, twelve miles distant from a railroad, in the small village of Iberia in the fall of 1890, a young man by the name of Smith, assisted by his wife, had opened an academy in order that the young people of the surrounding country might have the opportunity to secure a higher education. Both Mr. Smith and his wife were graduates of Knox College, and were imbued with the idea of the value of the classical and cultural studies as the best foundation for the building of sound character and a broad citizenship. After more than three decades of effort so notable a work of education was being accomplished that it came to the attention of the American Magazine and the story of "Smith of Iberia" found a place in its pages.

"Smith of Iberia" was none other than G. Byron Smith who grew to young manhood in Princeton. He was born here June 7, 1865, being the only son of Mr. and Mrs. S. J. Smith, for many years residents of this place. His mother was a devoted member of the Princeton Congregational Church, a spiritually minded woman who cherished the highest ideas for her son. Byron, too, held his membership in this church for some years; and he inherited the traits of lofty idealism of his mother.

He was graduated from the Princeton High School in 1884 and a year later found him enrolled in the Freshman class of Knox College, at Galesburg, Illinois. He chose the classical course and made an excellent record therein. During his college course he became devoted not only to the pursuit of the classics but equally devoted to the pursuit of a fellow student of the classics, Miss Mabel White, a

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member of his own class. And the picture of Byron and Mabel strolling leisurely under the elms between "Old Main" and "Whiting Hall" is still vivid in the memory of the students of those days. Each graduating with the degree of B. A. from Knox in the class of 1889, news of their marriage a short time after brought no surprise to their friends.

However, some of their friends were surprised in the fall of 1890 when it was reported that Byron and Mabel had gone into the back woods of Missouri and were trying to start an academy. "One of Byron's dreams", said some, "too visionary ever to become a reality." But Byron was a man not only of vision, but of faith also; and such a combination always brings results.

Forty years have passed since that opening day. What a contrast is presented between conditions then and now! On that first day of October, 1890, among the students that presented themselves for admission, only one was found prepared to enter upon the proposed course of study; so that it was necessary to offer a year of preparation for the regular academic course. Today two years of junior college work are offered in addition to the regular academy courses and the annual combined enrollment in the academy and junior college is about one hundred twenty students. Then there was but one meagerly equipped building. Now there are five good buildings on a campus of twenty acres; a library of seven thousand volumes; an endowment of \$100,000.00; a property valued at \$150,000.00 and not one penny of indebtedness. Then there was not a single high school within ten counties around; and many of the public schools had terms of from three to six months' duration. Today the schools of central Missouri are going much higher grades of work, and many high schools have sprung into being in the surrounding counties. Who can say how much Iberia College has done to stimulate the educational life of that entire region?

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During the academy's existence more than two hundred have been graduated from its courses, and of that number seventy-five per cent have gone on to complete a college course. And former students of the academy are "making good" in all walks of life through all the region round about. The thought and life of the local community have been deeply influenced by the academy during its forty years of steady expansion. Many were the obstacles to be surmounted especially in the early years of the school life. But with the backing of loyal friends in the Congregational churches of the state, particularly in St. Louis, Mr. and Mrs. Smith held steadfastly to their purpose with the result that their names deserve to be honored among the true builders of a better world.

During these two score years, crowded with activity in the class room and with administrative work, Mr. and Mrs. Smith always kept in touch with progressive ideas in the field of education, but were never swept off their feet by the clamor for vocational courses as over against the so-called cultural subjects. Twice during different summer vacations they were enabled to go abroad and thus bring added interest to their classes, by linking modern Greece and Rome with those ancient civilizations.

On different occasions Mr. Smith filled the pulpit of the local Congregational church, and his name has at times appeared on the programs at the State Conferences of that denomination.

Enthusiasm for his work has enabled this man to achieve success in his chosen field of labor attained by only a few. The inspiration for the service he has rendered he attributes to his mother, to the Princeton Congregational Church and to Knox College.

The Princeton church is proud to place the name of G. Byron Smith on her roll of honor, and will always be glad to welcome this modest unassuming man who still calls Princeton his home.

E. B. Cushing.

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TWO HOME MISSIONARIES

In January, 1890, Miss Carrie Segar and Miss Emma Harwood joined the church coming to Princeton from Canada, Mississippi, where they taught colored children under the charge of the Freedman's Bureau. Miss Harwood had been a nurse in the Civil War. While working together in Mississippi, they became fast friends and there began the copartnership in their lives which continued unbroken until the death of Miss Segar, September, 1920, a period of over fifty years. Service for others was their life aim. Both were highly esteemed by the Ladies' Aid and by their associates in fellow church work. Their memories will be cherished by many to whom they gave needful and timely Christian assistance and direct help in extremity. Their Princeton home is still known as "Saints' Rest."

MARCIA M. SMITH

Miss Marcia M. Smith was born in Burlington, New York, September 20, 1806. She joined the church in Gouveneur, New York, April, 1824. She went out to the Sandwich Islands as a teacher in the seventh reinforcement from Boston in December, 1826, and arrived there the following April.

She was stationed at Kaneohe, on Calu, September 1, 1837. She was transferred to the school at Punahon in 1842 where she remained until her return to the United States in 1853. She united with the Princeton Congregational Church in 1853. She spent her last days in the home of Joseph Allen of Dover, Illinois and is buried in the old Cemetery at Dover. She was a sister of Mrs. Lorenzo Lyons, a missionary in the Sandwich Islands, and her nephew, Curtis Lyons, was for a time superintendent of our Sunday school.

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CHARLES FREDERICK WINSHIP

Charles Frederick Winship was born in New Hartford, New York. He came to Illinois with his father's family in 1833. He united with this church in 1836 on confession of faith, and was graduated from Knox College with an A. M. Degree in 1853. September 18, 1859, a Council ordained him for a missionary to West Africa. He must have gone out at once for in June, 1860, a letter from him was read in the Sabbath school, which was written at Dondi, Mendai Mission, West Africa. About 1861 Mr. Winship was married in Africa, to Sarah ———, a Scotch woman, probably a missionary. His health failed and he with his wife came to Princeton in 1863. He bought a home here in which they lived until his death in 1865. He and his wife are buried in Oakland Cemetery.

February 3, 1861, the Sabbath school received a letter from Barnabas Root, a protege of Reverend Chas. F. Winship. He was a native of the locality of the Mendai Mission in which Mr. Winship labored and is spoken of as "an African youth about five years from the bush." When Mr. Winship came home he brought this young man with him. July 5, 1863, Barnabas Root was present at the Sabbath school and it is recorded that he was in Mr. James Smith's class. Where he got his preparatory education is not now known but he entered Knox College in 1866 and graduated with an A. B. Degree in 1870. He also secured a medical education and returned to Africa a full fledged M. D. with high hopes of serving his people. He died in 1877 in Africa.

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THE CHRISTIAN ENDEAVOR

The young people of the Princeton Congregational Church have always been interested in the work of the church. A young people's prayer meeting was inaugurated and carried on under the personal direction of Dr. Edwards during his pastorate. His own family contributed largely to the success of this helpful service and the young people enthusiastically upheld this meeting. When Dr. Stephen A. Norton came to be pastor in 1884, the Christian Endeavor Movement was in its fourth year and was rapidly increasing in popularity. Miss Emma V. White had become interested in the workings of this society from personal knowledge in other places, and at her suggestion Dr. Norton called a special meeting of the "Young People's Prayer Meeting" to consider forming a Christian Endeavor Society here. The call that was sent out for this meeting was dated December 28, 1887, and was as follows:

"At the Young People's meeting on January first 1888 we will consider the 'Society of Christian Endeavor' and if best will organize at once. May not I count on your presence and help? Let us begin the New Year with a new endeavor. Sincerely yours,

(Signed) S. A. Norton."

In response to this call the Christian Endeavor Society was formed on January 1, 1888. Its first officers were J. Clyde Smith, President, E. A. Stem, Vice President, Ed. Mercer, Secretary-Treasurer, Bertha Forbes, Chairman of Lookout Committee, M. Elizabeth Reed, Chairman of Prayer-meeting Committee, and Emma V. Khite, Chairman of Temperance Committee. The slogan "For Christ and the

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Church" fired enthusiasm amongst the young people and by the second half of the first year many new names had been added to the membership. It was the policy of the secretary to change officers every six months so that all members took responsibility. This proved a strong point in the training for service.

In the days of the C. E. Bureau County Union large delegations were sent to the conventions and the banner for the largest numbers was often brought home to Princeton.

From time to time new committees were added to the original three. The Missionary Committee raised quite large sums of money and sent barrels of clothing to needy places. The Social Committee tried to carry out the object of the Society's existence, "to promote an earnest Christian life among our members and to increase their mutual acquaintance." Many good times resulted and life-long friendships formed.

In 1910 an attempt was made to promote missionary study by the purchasing of ten missionary volumes. This began the Library which was added to for a number of years. It contained many standard volumes on missionary topics.

In the Historical Secretary's annals we find allusion to the helpfulness of the young people. We find her saying: "Christian Endeavor means work. Leaders of the weekly meetings have no slight task to make them bright and helpful. The Church appreciates their help."

Sometime during the presidency of Mrs. Charles J. Morris (1897-1898) the Society sponsored a concert given by the Ladies' Symphony Orchestra of Boston. One hundred dollars had to be guaranteed. This venture was enthusiastically supported. Hard work was rewarded, for when the profits were counted they found two hundred dollars to their credit.

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The first Junior Christian Endeavor Society was formed during the pastorate of the Rev. E. H. Votaw in 1892. Miss Agnes Robinson was its first superintendent. After some years of usefulness it was merged with the Senior Society. (Records are not found concerning this). It was re-instated during Rev. Lee's pastorate and was a lively organization for a few years under Mrs. Lee's magnetic influence.

The ebb and flow of young people's work during the years has been interesting to study. Now the effective method seems to be that of merging with other denominations of City and County. Large and enthusiastic gatherings are held and groups attend Summer Conferences at Tower Hill where the spirit of devotion to the Church is kindled and training for service imparted to the earnest young people who attend. Thus God-given impulses are carried into action and the old slogan, "For Christ and the Church" is carried on and efficient service rendered.

Carrie Dunbar.

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THE DELTA ALPHA SOCIETY

In the year 1903 the Rev. John W. Welsh was chosen pastor of the Congregational Church. Shortly after Mr. Welsh began his pastorate, his wife, Mrs. Mary W. Welsh, organized a Sunday school class already in existence into what is now known as the Delta Alpha Society. The group as organized consisted of about twenty-five high school girls. Mrs. Welsh was a diligent worker and did her utmost to interest the girls in the Sunday school and the church itself.

The aim of the Delta Alpha organization is not only to learn to be Heavenly-minded, but to grow in grace through exercising the spirit of grace toward one another. Our objective is the cultivation of the spirit of friendship. This is given its highest and holiest interpretation,—that of pure, self-forgetful love. An oriental water pitcher, such as is used for bringing water from the common well—a fitting reminder of the daily toil and servitude of women of the Bible lands—is the emblem of the class, and this token is also found on the class pin.

Since the time the Rev. and Mrs. Welsh left Princeton the Delta Alpha Society has had a number of teachers. All of these teachers have been most helpful and loyal, and the class feels indebted to them for their efforts to help the class members to put First Things first in their lives.

The years have come and gone, but the Delta Alphas have steadily progressed, not only in membership, but in the work of the Church. They have now a membership of sixty. The meetings are held the second and fourth Tuesdays in each month. Officers are elected each year and committees appointed.

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It can truly be said of the Delta Alphas that a splendid feeling of friendship exists among the members and a deep feeling of loyalty.

During the World War the Delta Alpha Society worked diligently. In the year 1917 the class met each week at the church and Needlework Guild rooms making bandages, garments, pillows, slings and various surgical dressings, as well as knitting socks, helmets, sweaters, and other articles.

The Delta Alphas have suffered losses in their ranks when Death has entered and taken some of the loved members. The following are members who have been called to meet their Saviour face to face: Madge Ennis, Marjorie Vaughan, Bess Morgan, Olive Lee, Louise Bryant, Ruth Norton and Helen Williams.

The Delta Alphas have given generously of their time, ability and finances in aiding the church to accomplish and perform Christ's work in the world. The financial assistance has been made possible by the untiring efforts of the entire organization in the serving of market days, dinners, suppers, luncheons, etc. The class members in many instances have contributed the greater part of the food for the dinners and the members have been helpful in both the preparation and the serving. A small annual class fee is also charged each member, which eventually finds its way into church activities.

"There's richest joy in serving,
Thro sun and wind and rain;
In friendship's name to do and care
Makes life a glorious gain.
'Thro darkness and thro danger,
Unharm'd we move along;
'Tis friendship's light that safely leads
And makes our lives a song."

Ethel M. Sharp.

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THE ELIZABETH CURTIS GUILD

In the year 1906 many of the women of the church began to realize that there should be another woman's society to help bear the burden of church work. The Ladies' Aid which had labored so long and faithfully should have their labors lightened by a new society which should include all the women not members of the Aid and all those who were members, who cared to join both societies.

Mrs. Wilson Warfield suggested that a Guild be organized, and a meeting was called on February nineteenth at the home of Mrs. John Delano, and officers were elected.

Just at this time one of our most dearly loved members, Mrs. Elizabeth Curtis, was standing

"Beside that ancient gate way built up
in years gone by,
Upon whose top the clouds in eternal
shadows lie—"

looking wistfully back on her dear church where she had spent so many happy hours, had worked so hard and sacrificed so much. It had been home to her and she had made it home to others. And so these women, all of whom loved her as a friend and fellow-worker, drew up a set of by-law, beginning:

"This society shall be known as the Elizabeth Curtis Guild. Its object shall be to continue in the First Congregational Church of Princeton, Illinois the work Mrs. Curtis so loved and to which she so faithfully gave her time and strength—namely, to make the church helpful, homelike and inviting to all who come to our town."

When Mrs. Curtis was told of this she was able to ex-

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press her appreciation and pleasure, and the next day passed to that Home, where we cannot but feel that she was welcomed as she had welcomed so many to her church home here.

Lack of space prevents a list of officers, of deaths, of marriages, nor can all that has been accomplished socially and financially be told. Only a few outstanding items can be given such as:

The decoration of the church and parsonage at various times and \$200 paid on the church building debt. Placing a gas grate, mantel, window and radiator in the pastor's study. Buying new dishes and silver. The new kitchen and Sunday-school rooms in the basement. \$150 toward the new roof for the church. A tablet placed to the memory of Miss Minnie Colesbury, donor of the church clock and a contribution to the memorial fund for Lora S. Carey. \$200 toward furnishing a Church room at the hospital. Five Christmas boxes sent to Mr. Day's school for Mountain Whites in Tennessee. The yearly bazaar and luncheon. The banquets on Mother's and Dad's Day, also to such organizations as Rotarians, Lion's, City Beautiful delegation, District Federation of Woman's Clubs, M. E. Conference, W. B. M. I. and G. A. R.

Help was given to the Deaconess' Home at Dover, and the churches at Cherry and Seatonville. A box of linen was sent to Harpoot, Turkey, and \$125 toward a children's ward there. Lastly, the Guild appoints each year committees to decorate the pulpit aided by means of interest from several gifts left for this purpose, thus carrying on the labor of love performed for so many years by Mrs. Curtis.

In the Guild record the names of some officers have been repeated again and again, a number serving three and four years. Special mention should be made of Mrs. Bertha Sherwin who served faithfully ten consecutive years as secretary, and Mrs. Grace C. Norris who is now

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president and serving the ninth year with splendid constructive ability, both financially and socially.

Filling the offices has meant for these women hard work, anxiety, discouragement,—yes, and happiness. Still there are names not among the officers, of some too modest, too self-effacing to accept office, yet whose very names bring a feeling of confidence and respect for their ability whenever they are mentioned,—women who have served as heads of dinner committees many times, who have done their own share of work and that of others on the flower and pulpit decoration committee, who have cut out work and sewed, and whose only reward has been the “well done, thou good and faithful servant” heard in their own hearts.

Such is the history of the Elizabeth Curtis Guild. May the years to come be as profitable, as full of service, and as happy with loving fellowship.

Kate Delano Barrett.

1930.



THE ALCOVE AND THE FIRST PIPE ORGAN
1865

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THE CHOIR

In the old frame church the singing was by the congregation and the only musical instrument was the tuning fork. A letter written in 1898 by Frances Crittenden Burge says:—"In the old days the leading singers occupied the seats on either side of the speaker's platform and all who could, joined in the hymns, set to familiar tunes."

On March 4, 1840, a committee was appointed to "propose proper measures calculated to improve singing in the church and to see about a supply of singing books." In July of that year, two dozen copies of "The Manhattan Collection of Sacred Music" was secured. In 1843 instruction in singing was discussed. The purchase of a melodeon, by the efforts of the women of the church, was the first innovation upon primitive simplicity.

In the brick church (1848) there was a gallery over the vestibule and the choir sat there. During the singing the audience rose, turned around and faced the choir.

In January, 1849, it was resolved "that singing is a part of religious worship and should be sustained by the church" and \$20.00 was voted for that purpose. They also voted to permit the choir to practice in the church and one dozen cheap candlesticks were to be purchased for their use. In December of that year, Homer Winship was paid \$3.75 for candlesticks and lard. "The Plymouth Collection of Hymns" was adopted in 1864 and that year Mrs. L. F. Newell began a campaign for a pipe organ. In 1865 an alcove was added to the west end of the church in which the first pipe organ was installed and the melodeon was used for the Wednesday afternoon prayer meetings. Mrs. L.

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F. Newell was the first organist. Izora Winship was the second. Dr. G. T. Smith and J. Clyde Smith also served. One, who sat in the audience, said "The church always had good music and a fine choir." Another, "Well do I remember the magnificence of 'How Beautiful is Zion' as rendered by that old choir. I have heard grand operas but never one made the deep impression upon me which that did". The first pipe organs were supplied with wind by hand-pumped bellows. Usually the "pumpers" were lads of the congregation and many are the stories they told, in later years, of the hardships of that occupation. One of the trustees objected to paying \$20.00 a year for this service. It wasn't worth that. He was advised to try it and see, which he readily consented to do. By chance, a visiting organist, intent on making an impression, put on all the power available and by the time the service was over the trustee, a small man, was a wreck. He never again objected to paying any price the boys demanded. A water motor supplied power for a time, but was followed in 1916 by an electric motor. In the early seventies Nat Simons was chorister and for years he with his wife, and Mrs. Cowley and changing basses sang not only at the regular services but for innumerable funerals. In 1899 the second pipe organ was purchased. Up to 1901 one of the interesting events of the annual meeting was a discussion of music and musicians. Since this did not always lead to the happiest results, it was voted to transfer the duty of engaging the choir to the trustees. Since 1917 a music committee has been chosen annually and to them is given the entire charge of the choir. At times a chorus choir has been tried and in 1912 a male quartette sang. None are left to tell of those early singers who gave their time and talent with no thought of remuneration. Most of their names are forgotten, but who doubts that they are still praising God somewhere. Some still spoken of are Annie Everett, Lizzie Walker, Nan W. Rawson, Bessie Morgan,

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Charles Bascom and Clarence Delano. Arvis Chapman is said to have been a good leader, interested in the best music. The list of those, still living, who have given service in this choir is much too long to be given here, but two of these deserve mention. Mrs. Tom Cowley sang for us eighteen years and Miss Grace Farwell, the present organist, has served for seventeen years.

The Secular Affairs of the Church

THE ANNUAL MEETING

STATE MEETINGS

FINANCES

THE SECULAR AFFAIRS OF THE CHURCH

THE ANNUAL MEETING

On January 6, 1841, it was voted that there be an annual meeting of the church on the Wednesday after the first Monday in January at which time trustees shall be chosen and all business pertaining to the church transacted and that there be no other stated business meeting.

In October, 1851, it was changed to the first Wednesday of January. January 1890, at the suggestion of Stephen Norton, pastor of the church, a church-family dinner was served between the forenoon and afternoon sessions. The annual meeting convened at 10:00 o'clock A. M.

On January 13, 1892, an "Order of the Annual Meeting" was adopted and reports were asked from each department of church work. Sometime between 1916 and 1920 the time of the annual meeting was changed to 5:00 P. M. with dinner at 6:00 P. M. and business afterwards.

On November 3, 1916, it was voted to have a nominating committee before the annual meeting, said committee to represent every organization of the church and Sunday school. From 1917 to 1921 quarterly meetings were held. In January, 1928, the day of the annual meeting was changed to Thursday.

STATE MEETINGS

The second Meeting of the Illinois State Association was held here in August, 1845, 1897 and in May, 1904, the year before the brick church was torn down.

The Illinois Branch of the Woman's Board met here in 1879, 1900 and 1914.

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FINANCES

The first entry about finances is dated October 31, 1838. Subscriptions amounted to only \$382.00. Church resolved to raise \$600 by a tax on property, the trustees to assess the tax.

July 8, 1840. Voted that trustees report who has paid, how much and to whom, from whom dues should be paid.

December 13, 1843. Voted to elect a treasurer who should serve till a successor was elected. This treasurer to pay salary quarterly and if there is not money enough to cover the amount due, a note be given for the arrears, to bear 10 per cent interest till paid. All members in arrears shall also pay 10 per cent interest on their back dues, also a discount on dues paid before due.

January 1, 1845. Voted that members be taxed for the support of needy members.

July 7, 1847. Subscription paper circulated for money to build the new church.

October 17, 1847. Subscription paper to be circulated outside of the church to raise money to build and that the restrictions in the deed of ownership of pews be inserted in the subscription paper. (Evidently the pews had been sold before this, but nothing is recorded of it.)

January 3, 1849. Voted to offer fifty slips for sale in the new house. Voted Dr. Converse, Sidney Smith, Joseph Campbell, Eli Smith and C. S. Allen be a committee to appraise the slips. Voted that the church raise \$20.00 the present year by assessment, for the purpose of sustaining the singing. Voted that E. C. Winship, Caleb Cook and C. D. Colton be a committee to appropriate said fund.

February 14, 1849. Voted to offer slips for public sale February 28, 1869 at 9:00 a. m.

February 21, 1849. Voted that slips be sold on credit for three months.

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March 14, 1849. Voted that the trustees be authorized to rent the ten slips, reserved for sale, at 10 per cent of their relative value, from year to year, except so many as may be necessary to supply families who are unable to pay rent.

January 9, 1850. Voted that \$25.00 be added to the assessment for support of singing.

January 1851. Voted that all financial concerns be conducted through the treasurer.

STANDING RULES

July, 1851

I. It shall be the duty of the trustees immediately after the annual meeting to make out the assessment for the year expenses and they shall also discharge all other duties devolving on them as trustees.

II. All the ordinary expenses of the church shall be defrayed by an annual assessment on the poll and estates of the members, a poll being valued at \$500.00, the trustees having discretionary power, in individual cases, to abate a portion of the assessment, or to exempt from such assessment, Provided: it shall be the duty of the trustees, unless otherwise ordered, to circulate a subscription among the members of the congregation for the support of the ministry previous to making the annual assessment—the amount thus raised by subscription to be deducted from the whole amount to be raised.

III. Any member refusing to pay his assessment shall, at the close of the year, be subject to the action of the church for violation of church covenant without previous labor.

IV. It shall be the duty of each member, subject to be taxed, to prepare and hand to one of the trustees, when desired, a list of the real estate and personal property, subject to be taxed, owned by him, on the first day of January

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of each year, with a statement of the amount he is indebted, which shall be deducted from his said list in assessing. If any member subject to be taxed shall refuse to give in his list when requested, it shall be the duty of the trustees to assess him such amount as they shall believe equitable.

January, 1853. The assessment plan abandoned. Subscription paper circulated.

January 5, 1859. Subject of changing method of raising funds debated.

January 19, 1859. Slips to be sold and subscription paper circulated.

January, 1863. A manual was published, with this about finances:

1. It shall be the duty of the treasurer to collect and pay over all the funds to the church, but in no case without an order from the trustees. At the annual meeting he shall make a report of all the receipts and disbursements, his accounts having been previously audited by the clerk of the trustees.

2. It shall be the duty of the trustees to hold the property and manage the pecuniary affairs of the church, according to the laws of this state. Said trustees shall be subject at all times to a directing vote of the church and shall have no power to buy, sell or mortgage or transfer property without a vote of the church. The Board of Trustees shall make an annual report of their doings to the church.

3. Notice of business relating to the raising or disposition of funds shall be given from the pulpit on the Sabbath before any such business shall be finally acted upon.

January, 1876. Collection envelopes were offered for those who would use them.

(For a short time in 1881 no collection was taken at the evening service.)

November 3, 1916. The every member canvass was adopted and Duplex envelopes began to be used. Previous to the canvass, at the annual church dinner, pledge cards are at each plate and many use these, and thus lessen the labor of the canvass.

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THE PARSONAGE

As early as January, 1859, there was talk of buying or building a parsonage. Not until 1894 did it crystalize into deeds.

On March 25, 1895, Catlin Cook offered to sell to the church a lot on the corner of Thompson and South Church for half its value, \$350. The trustees gladly accepted his offer. The parsonage was built at once and was first occupied, in 1896, by the Rev. Edwin More, Jr. and family.

THE DINING HALL

A temporary building at the fair grounds, in which to serve meals during the Bureau County Fair, had been put up annually by the men of the church.

In August, 1894, the permanent dining hall was built in which the united membership of the church caters to the gastronomic needs of the crowds who come to the fair, thereby adding each year a tidy sum to the general fund. While this is primarily a money making enterprise, the week's contact, shoulder to shoulder in homely domestic service, is found to reveal abilities not suspected, and create friendships that are a lifelong joy.

A FEW BUSINESS ITEMS

February 14, 1849. Voted that persons riding to church have the privilege of building horsesheds on the west end of the lot.

July 14, 1869. Voted a deed to Mrs. Keyes, for a house, "as a donation."

August 1, 1894. Voted to build a dining hall at the fair grounds.

January, 1907. Voted to install a telephone in the church.

May 23, 1907. Voted to abolish horse sheds.

Laborers in the Vineyard

THE MINISTERS

THE DEACONS

THE DEACONESSES

THE TRUSTEES

THE TREASURERS

THE HISTORICAL SECRETARIES

THE CLERKS

LABORERS IN THE VINEYARD

MINISTERS

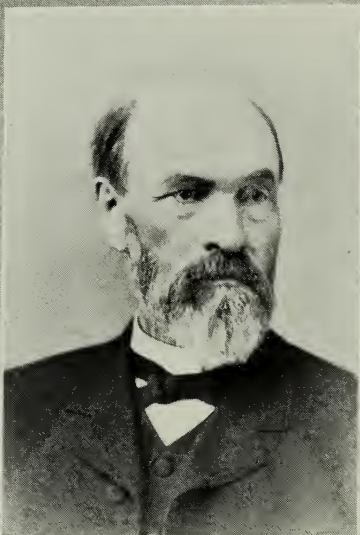
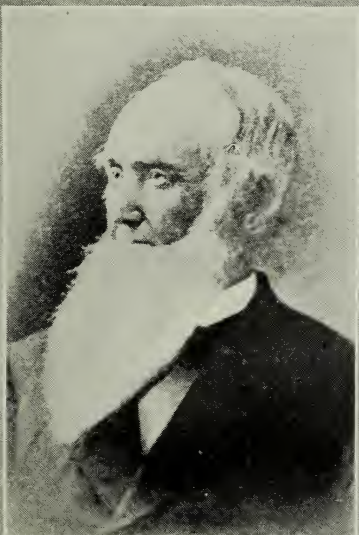
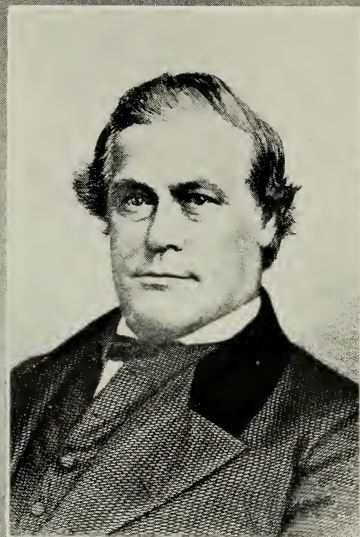
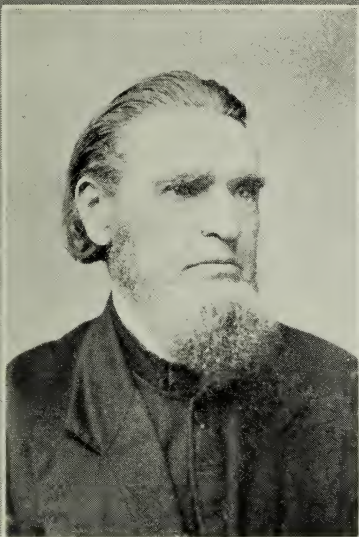
Rev. Lucian Farnham, October, 1835-October, 1838
Rev. Owen Lovejoy, October, 1838-December, 1855
Rev. Nathaniel A. Keyes, January, 1856-January, 1857
Rev. S. D. Cochran, - January, 1857-July, 1858
Rev. W. B. Christopher, - October, 1858-May, 1859
Rev. Samuel Day, - February-October, 1860
Rev. H. L. Hammond, - - May, 1861-May, 1862
Rev. D. H. Blake, - July, 1862-March, 1864
Rev. Flavel Bascom, - March, 1864-March, 1869
Rev. Rowland B. Howard, - June, 1870-July, 1875
Rev. Richard Edwards, October, 1875-October, 1884
Rev. Stephen A. Norton, November, 1884-October, 1891
Rev. Elihu H. Votaw, November, 1891-April, 1894
Rev. Edwin More, Jr., - October, 1894-July, 1898
Rev. James H. McLaren, October, 1898-January, 1903
Rev. John W. Welsh, - April, 1903-January, 1910
Rev. Benjamin M. Southgate, - - 1910-1911
Rev. Harold E. Parr, - March, 1912-January, 1915
Rev. Henry J. Lee, - April, 1915-February, 1923
Rev. Robert J. Watson, February, 1924-September, 1927
Rev. H. William Stiles, - November, 1927-—

THE HAMPSHIRE COLONY CHURCH

LUCIAN FARNHAM

Rev. Lucian Farnham was the first pastor of the Hampshire Colony Congregational church. He was a graduate of Amherst College and Amherst Andover Theological Seminary. He came to Illinois in 1830 under the auspices of the American Home Missionary Society. He took charge of the church near the close of 1833 and was installed pastor October 21, 1835. He was a good Bible scholar and was witty and vivacious. He labored most faithfully for the prosperity of the church and community and his ministry was able and effective, but he dwelt more on the legal aspects of the gospel than upon its invitations and tender appeals. He was therefore to be counted among the "Boanerges" rather than the sons of consolation, faithful and uncompromising rather than winning and conciliatory. He was an outspoken abolitionist and it is suspected that his vigorous pronouncements on the subject of slavery were the cause of the withdrawal in 1837 of twenty-four members to form the Independent Congregational Church, now the First Presbyterian Church of Princeton. Mr. Farnham was also a stern disciplinarian and records show that gossip and non-attendance upon the ordinances of the church were summarily dealt with. During his pastorate in spite of privations and embarrassments of pioneer life the church kept up the weekly prayer meeting and the Sunday-school, built a comfortable house of worship and added to their membership, eighty-two by letter and forty on confession of their faith.

In the summer of 1838, because of a throat trouble, Mr. Farnham asked to be released for a season and he engaged Rev. Owen Lovejeoy to supply his pulpit for six months. In the spring of 1839 not being able to resume his labors, and desiring to go east, the pastoral relationship was dissolved at his own request. The last days of his life were spent in Newark, Illinois. On his seventy-



REV. LUCIAN FARNHAM
DR. FLAVEL BASCOM

HON. OWEN LOVEJOY
DR. RICHARD EDWARDS

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fifth birthday, July 9, 1874, after two days illness he fell asleep, saying shortly before the end, "I shall spend part of my birthday in heaven!" He is buried in Oakland Cemetery, two and a half acres of which he himself gave to the church for a burial place.

OWEN LOVEJOY

When it became necessary for Mr. Farnham to find a supply for his pulpit, while he searched for health, Providence seems to have provided one. Owen Lovejoy was a young minister looking for a position. He had come to Princeton with no definite purpose and was glad to be of service to both Mr. Farnham and the church. He was engaged to preach for six months. At the end of that time Mr. Farnham was still unable to take up the work and resigned. Mr. Lovejoy was at once asked to become pastor of the church and in August, 1839, he accepted the call. He had not been ordained and a council was called for October 24, 1839, for that purpose. He belonged to the old order of preachers—was what is commonly called "orthodox". He believed in a God who guides men and nations, in salvation through the atonement of a Divine Christ; in the rejuvenating power of the Holy Spirit. He had no doubt of the inspiration of the scriptures. He had vitriolic language for the rum seller and the slave holder. He preached what he believed regardless of what the people believed and his grand old mother who sat down in front encouraged him with her deep voiced "amens". He loved people and this was no gesture for the good of the cause. He was truly a great preacher, a great pastor and a great friend. For seventeen years he swayed the hearts and minds of this church and community. Then he listened to the larger call of the nation and Congress heard the voice that always rang true to freedom and righteousness. On April 2, 1864, weeping people followed his body to Oakland Cemetery, but his spirit of uncompromising fidelity to truth has been a blessing to the church.

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NATHANIAL ABBOTT KEYES

Nathanial Abbott Keyes was the third pastor of the church. He was a native of New Hampshire, a graduate of Dartmouth College, and a student at Andover and Lane Seminaries. September 26, 1839, he was married to Mary Pettegrew and in January, 1840, they sailed for Syria where for four years he was a missionary of the American Board. Health reasons compelled a return to the United States. For three years he was in New England. In 1847 he went to Lancaster, Pennsylvania, where for eight years he was pastor of the German Reform Church. In 1855 he was engaged to supply the Hampshire Colony Church for one year. Mr. Keyes was a typical New England clergyman, austere, spiritual, other-worldly. He seemed too far above ordinary humanity to really touch those to whom he ministered. He was with them but not of them. After the fiery oratory and great hearted humanity of Mr. Lovejoy this was too great a change and at the close of the year Mr. Keyes accepted a call to the Congregational Church at Griggsville, Illinois. On the eve of removal to that place he contracted pneumonia and was suddenly removed from earthly labor to heavenly reward. He is buried in Oakland Cemetery as are his wife and two daughters.

In July, 1869, the church deeded to Mrs. Keyes a house in which the family had a home until they one by one went to the Father's House.

S. D. COCHRAN

S. D. Cochran, the fourth pastor, came in January, 1857, and was here until July, 1858, when he accepted a call to another church. "His preaching was clear and discriminating, enlightening and convincing through understanding, quickening the conscience and aiming to turn men from sin unto God and build them up into a true Christian manhood." During his ministry fifty-one were added to the church, twenty-seven on confession of faith and twenty-four by letter,

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W. B. CHRISTOPHER

W. B. Christopher was called in October, 1858, and accepted the call and began work. A church at Galena insisted that they had a prior claim and he was obliged to yield to their demands leaving Princeton in May, 1859. Some of the church members resented this and insisted on trying to recapture Mr. Christopher. When other candidates were presented they still voted for Mr. Christopher.

SAMUEL DAY

Samuel Day was given a majority call in February, 1860. He accepted and entered upon his labors only to find many disturbing conditions and resigned in October of the same year. Now the Christopher adherents made a strong effort to secure a unanimous vote to call him to the pastorate. He declared he would not accept a "majority call" and it is said the matter came to a vote fourteen times in as many church meetings before it was finally dropped.

During these troublous days Albert Ethridge, principal of the Dover Academy, rendered valuable assistance as a pulpit supply.

H. L. HAMMOND

In May, 1861, Rev. H. L. Hammond of Chicago was asked to come to try to smoothe out the difficulties. He came and told the church their differences were "not worth a hill of beans" and that if they would promise not to speak of them even in their bed-chambers, for one year, he would serve them for that time. They promised and doubtless kept their promise. National events soon obliterated local troubles. Lincoln called for soldiers and Princeton gave of her best. Mr. Hammond preached and talked emancipation. The church listened sympathetically and prayed for the downfall of slavery. After the "National Fast Day", September 26, 1861, a petition to President Lincoln was drawn up and signed by many urging him to free the slaves, as an

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effort to end the war. This is supposed to be the first communication of the kind he received. Before the year was ended, Mr. Hammond said the last words on more than one soldier's grave. During these stirring days, regular church work was not forgotten and some yet remember the Bible stories, without names, that he told to the children. They were afterward published in book form. His adult Bible class work was of great worth. After the battle of Shiloh he was called to help the Sanitary Commission; on his return to Princeton he was asked to become pastor of the church, but declined, to accept a larger position with the Chicago Theological Seminary.

D. H. BLAKE

In June, 1862, D. H. Blake received and accepted a unanimous call and was installed July 16, 1862. During the winter of 1862-3 he invited Dwight L. Moody, a young Y. M. C. A. man from Chicago, to come to Princeton and hold some meetings. He came, and Mrs. Camilla Dunbar Richardson told, years afterward, how nervous the young man was over these meetings and how she and her husband got down on their knees and prayed with him before they went. It is believed that this was the first time Mr. Moody did any work outside of Chicago. On the first Sabbath of May, 1863, twenty-one young people united with the church, as the result of these meetings. Mr. Blake started a young people's meeting which was held in the "James Smith Academy" Building. Mr. Blake resigned in March, 1864.

FLAVEL BASCOM

Flavel Bascom was born in Lebanon, Connecticut, January, 8, 1804. He graduated from Yale College in 1828 and from Yale Theological Seminary in 1832. He was one of the ten men who were called the "Yale Band," graduates of Yale Seminary, who came west as home mission-

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aries with the purpose of laying Christian foundations for future building. He was ordained by the Sangamon Presbytery in Sangamon, 1833, as an evangelist. In the winter of 1839-40 he came to Chicago and was pastor of a Presbyterian church, thus, until January, 1850. Then until 1855 he was in Galesburg, Illinois, with the "First Church of Christ". After some missionary work he came to Dover, Illinois, in 1859. Here he served the church and was one of the prime movers in establishing Dover Academy, of blessed memory. At Galesburg he had given much wise council to the founders of Knox College. He accepted a call to the Princeton church in March, 1864, and until March, 1869, made the spiritual interests of this community his chief interest. He was influential in the organization of the township high school and served for some years on the Board of Education. Dr. Bascom was a young man's friend and is so remembered today by men who are no longer young. "He was deeply and actively interested in all Christian enterprises, was an earnest promoter of anti-slavery and temperance reform, of strict Sabbath observance, of missions and Bible study. He was an able, faithful and successful minister of the gospel of our Lord Jesus Christ". Dr. Bascom served as trustee of Dover Academy, of Beloit and Knox Colleges and of the Chicago Theological Seminary. At the close of his life he returned to Princeton for the waiting time. He died on August 8, 1890, and was laid to rest in Oakland Cemetery where his wife and some of his children also wait the great day yet to come.

ROWLAND BAILEY HOWARD

The tenth pastor of the Congregational church of Princeton, Illinois was Rowland Bailey Howard. He was a brother of Gen D. D. Howard of the Civil War and founder of Howard University, Washington, D. C., and of Chas. H. Howard, editor of "The Advance." He was born in Leeds, Maine, on October 17, 1834. He prepared for col-

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lege at Yarmouth Academy, graduated from Bowdoin College in 1856. He attended Albany Law School (1856-57) and was graduated from Bangor Theological Seminary in 1860. On August 21, 1860, he married Mary Ellen Patten of Bath, Maine. He was ordained at Farmington, on October 11, 1860, and was pastor in that church until 1870. In June, 1870, he came to Princeton where he stayed until July, 1875. During his pastorate there were three weekly prayer meetings, a teachers' meeting and a monthly missionary meeting. The latter was held the first Sunday evening of each month. A little paper published by him is still cherished by some of the members. It contains a list of the church members, of the officers of the church and Sunday-school, also the covenant and confession of faith, statistics of benevolences and additions to church membership, and other interesting data with a few devotional and helpful paragraphs. Collection envelopes were used the first time on January 26, 1873. Horse sheds were built in September, 1874, and proved a joy to the country folk. A new communion service was purchased in 1875 and the old one given to the A.M.E. church of Princeton. Mr. Howard had the sorrowful duty of conducting the funeral services for twenty-two of his adult church members during the five years of his pastorate. His own wife died on November 15, 1871. Being a man of deeply sympathetic nature these experiences told plainly on him. On September 12, 1873, Mr. Howard married Helen Julia Graves of Farmington, Maine, and brought her here to help care for his three motherless children. After leaving Princeton Mr. Howard held pastorates at East Orange, New Jersey, 1875-1879; Rockford, Massachusetts, 1879-1881; and Pigeon Cove, 1882-1885.

He was Secretary of the American Peace Society from 1884 until his death, was a delegate to the Peace Congress in Paris, 1889, in London, 1890, and in Rome, 1891. In Rome, Italy, he was ill and his labors added to

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the troubles. He died there of exhaustion following an operation for the removal of an abcess, January 25, 1892.

He was associate editor of "The Advance" from 1875 to 1882. He published two books, "The New Sympathy of the Nation" in 1887, and "Electricity of Sermons", 1891.

RICHARD EDWARDS

Richard Edwards, the eleventh pastor of the Princeton Congregational church, was born December 23, 1882, in Cardiganshire, Wales. He was the eldest of Richard and Ann Jones Edwards' ten children. He came with the family to Ohio in 1833. His early life was full of pioneer hardships, but by strenuous efforts he succeeded in completing the course of study at the State Normal School at Bridgewater, Massachusetts in 1845. Later he graduated from Rensselaer Polytechnic Institute, Troy, New York, with honors. He was engaged in educational work in Massachusetts until 1857 when he became president of the city Normal School of St. Louis. In 1862 he accepted the presidency of the State Normal University of Normal, Illinois. After a dozen years in that school he had a strong desire to preach the gospel. Almost weekly he occupied some nearby pulpit. The Congregational church at Princeton was without a pastor and gladly availed themselves of his services. In January, 1876, this church gave him a call to become their pastor. He had found the double demand of class room and pulpit too serious a tax upon his strength and so resigned the presidency of the Normal University to accept the Princeton call. He said in later years that he had always thought if the gospel were presented in the right way it would be accepted. He was the more readily persuaded to accept a pastorate because he wanted to try out his own theory of preaching. His sermons were intellectual treats, spurring men to high ideals and right living. They are still remembered by

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some who heard them. In the winter of 1876-77 a great spiritual uplift came to the church in the "Hallenback revival". Many were truly "born again" and forty-eight new members came into the church. Dr. Edward was deeply impressed by the messages given at this time. He himself said he "was converted". Whatever he meant, it is certain that his sermons had a new note of spirituality and consecration that often took his hearer to the very gate of heaven.

Dr. Edwards was a power in the community as well as a leader in the church. He served on the Board of Education. He lent his voice and influence to every good work in the town. As a guest in the home he was delightful. To meet him on the street was a pleasure and his friendly handclasp was a thing to remember. The eight years of his ministry made a deep and lasting impression on the church and community. Failing eye-sight demanded a change and on September 10, 1884, his resignation was accepted with sincere sorrow. No sketch of Dr. Edwards would be complete without some mention of dearly beloved Mrs. Edwards. After her death a friend wrote, "Dr. Edwards belonged to the nervous impulsive energetic, positive, type with tremendous vitality that made the air electric, but what shall we say of the noble woman who stood shoulder to shoulder with him through all the strenuous years? She was so well poised, so calm under all circumstances, so self contained at all times. Most justly might she be termed the balance wheel of the family". After leaving Princeton Dr. Edwards did some educational work. He was State Superintendent of Public Instruction for four years at Springfield.

After retiring to Bloomington, Illinois, in 1893 he was president of the Brokaw Hospital trustees, frequently conducted services, was superintendent of the Sunday-school, taught a Bible class, made addresses before religious and educational assemblies, was president of the

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County Bible Society. He died at Bloomington, Illinois, March 17, 1908.

STEPHEN ALISON NORTON

Stephen Alison Norton was the eleventh pastor of the church. He was born in Bradford, Pennsylvania, June 9, 1854, into a family that claimed a long line of clear thinking men. His father served as chaplain in Sherman's army and at the close of the war went to New Richmond, Wisconsin, with his family, where he was pastor of the Congregational church. Stephen Alison Norton taught a country school at the age of sixteen and money earned in this way and by summer work on the farm enabled him to enter the newly organized school at Northfield, Minnesota, known as Carleton College. After five years here with interims of manual labor, to provide the wherewithal for expenses, he entered Amherst College and was graduated in 1878 with Phi Beta Kappa honors. After a year at Hartford Theological Seminary and two years at the Congregational Theological Seminary in Chicago, he received his B. D. from the latter Seminary in 1881. He was ordained at Amboy, Illinois, October 6, 1881, and in June of that year he married his class-mate at Carleton, Therina L. Hunt. He had been three and a half years at Amboy, when his son Paul was born. He accepted the call to the Princeton church in November 1884. Because of the New England background of both Mr. Norton and the church this proved a most satisfactory association. He said in his farewell sermon, "I came determined to know nothing among you but Jesus Christ and Him crucified". God abundantly honored this decision by adding to the church ninety-six members on confession of their faith and fifty-six by letter during his seven years' pastorate. On September 8, 1886, a tiny eight months old daughter died and was buried in Oakland and Mrs. Norton's health began to be seriously threatened. At last in October,

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1891, Mr. Norton resigned in order to seek more kindly climate in the orange groves of California. While he was pastor of the First Congregational Church at San Diego a fine new building was erected. Mrs. Norton's health steadily failed and on March 1, 1897, she finished the earthly life. In 1899 Mr. Norton married Mary F. Penfield of Rockford, Illinois, and their daughter Dorothy was born in 1901. In 1902 Mr. Norton was called to the First Congregational Church of Woburn, Massachusetts, where he spent twenty happy years. In 1922 he decided to retire from active service and went with his wife and Dorothy to California, but was not yet permitted to rest. The church at Manhattan, California, wanted his help and for three years, during which time a church building was completed, he served them well. At last in 1926 he built him a home in Claremont and laid down pastoral duties. In 1927 Mrs. Norton died. Mr. Norton and his brother, Edwin C. Norton, opened a school for boys in 1927 of which Frank M. Sleeper, Dorothy Norton's husband, is head master. Mr. Norton has made his home with the Sleepers since his wife's death. In 1897 Carleton College honored him with the degree of Doctor of Divinity. While at Woburn he was director of the Congregational Educational Society, the Congregational Publishing Society and a corporate member of the American Board. He also served as president of the Boston Congregational Club. He died while asleep on January 4, 1930. He wrote just a day or so before the end, "If I were to live my life again, I would choose to do it as a minister of the gospel of Jesus Christ."

E. H. VOTAW
EUCHOLA V. PORTER

Elihu Hillis Votaw was born in Columbiana County, Ohio, in 1836, of Quaker parentage. At the age of two years his parents moved to Jay County, Indiana, where he

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grew to manhood. He was graduated from Amherst College in 1869, and was ordained a Congregational minister in 1874 at Cleveland, Ohio. Mr. Votaw's first churches were in the suburbs of Cleveland, and in 1892, after several successful pastorates in states of the Middle West, he accepted a call to the First Congregational Church in Princeton, Illinois. Mr. Votaw was an especially gifted and scholarly man; a thoughtful student not only of the Bible, history and literature but of the vital topics of the day. He was in sympathy with modern Biblical scholarship, but used its results with such care and wisdom as to commend the gospel of Christ to all who came under the influence of his preaching. His was a positive message to men of the truth as it is in Christ Jesus. During his ministry in Princeton sixty-two names were added to the church roll, twenty of which were on profession of faith. Mr. Votaw was also interested in community life and while in Princeton founded and named the Belteonian Club, a literary organization which survived him many years. Reverend Votaw left Princeton in 1896 and after five years of ministry in Iowa retired from active service and returned to Princeton to spend his remaining days. His death occurred after a brief illness upon March 4, 1902, at the home of his son-in-law and daughter, Mr. and Mrs. O. H. Porter, and interment was in Oakland Cemetery. Mr. Votaw was married in 1859 to Miss Harriet Weber, a woman of charming personality and rare Christian character. Ever the true comrade and helpmate of her husband, she played no small part in helping him to achieve success in his pastoral work.

EDWIN MORE

Edwin More, the fourteenth pastor of the church, was born of Scotch parents in Delhi, Delaware County, New York, February 21, 1852. Very early his parents moved to Brooklyn, New York, and here in private schools he had

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his preparatory education. He was graduated from the Collegiate and Polytechnic Institute of Brooklyn. He practiced law in New York City for fourteen years. In 1883 he married Anna Hoyt Reynolds of Aurora, Illinois, and found in her companionship, strength, courage, and comfort all the days of his life. She is still at the home in Seattle.

His father was strongly opposed to religion and prohibited any church attendance or reading of the Bible. After Mr. More was thirty years old he happened, by chance, to pick up a Bible, and, opening to Isaiah, began to read and became so absorbed that he read on and on for hours. From that day he was a constant Bible student. Church attendance soon followed and in about a year he made a public confession of his faith in Christ, uniting with the Pilgrim Congregational Church of Brooklyn, New York. The pastor of this church, Rev. Samuel H. Virgin, became his life long friend and adviser. It was his influence that led Mr. More to undertake the work of the ministry. He entered the Congregational Theological Seminary at Chicago in 1888 and was graduated in 1891. From 1894 to 1898 he preached a clear and faithful gospel in the Princeton pulpit. His sermons showed his fine legal training. He ever threw his whole soul into the doing of any Christian service, be it great or small. Not long after leaving here failing health necessitated a move to the Pacific coast. There for nearly twenty years so far as strength permitted, he cared for needy home missionary churches, giving the best he could to the "least of them". After a losing fight for health he gladly answered the call of his Master on January 13, 1924.

JAMES H. McLAREN

Rev. Jas. H. McLaren, the fifteenth pastor of the church, was born at Bay Fortune, Prince Edward Island, September 26, 1863. His parents were of Scotch descent

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"with just enough Irish to make it interesting". His education was obtained under difficulties and at various institutions of learning. His first years of preaching were done while carrying on studies in nearby colleges. He was ordained on August 12, 1890, at Phillips, Missouri. He was called to the Princeton church in the fall of 1898 and remained till December, 1902. The slight burr on his tongue made him a delightful reader of Scotch literature. Good audiences came to listen to his messages. While here he published his first book, "Put Up Thy Sword". He wrote several books on history and religion and many poems. A few years after leaving Princeton he entered the larger field offered by the Chautauqua platform where he proved a popular speaker. His home after 1913 was in Pasadena, California, where he died in 1928. His widow, Mrs. Glenio Lane McLaren, survives him.

JOHN WALLACE WELSH

John Wallace Welsh was born in Almira, New York, February 25, 1875, and with his family went to Newton, Kansas, in 1882. In the schools of Newton his education began. After a year in Southwest Kansas College he came to Northwestern University where he received his B. A. in 1901 and M. A. in 1902. He had already done home missionary work in Kansas and during his university course he supplied various Chicago churches. He came to Princeton in April, 1903. At once he impressed these people with his fine personality. He preached and practiced a gospel of faith and confidence. His mid-week messages were carefully prepared and were a source of strength to the many who came to hear him. He organized and carried on a children's church and made sure that the children understood the meaning and responsibility of church membership. He was a sympathetic and understanding pastor. The Billy Sunday meetings in January and February of 1906 found in him a strong supporter

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and later he was associated, for two years, with Mr. Sunday in his evangelistic work. An insistent call from the California Ave. Church of Chicago won him from Princeton in December, 1909. Since then Mr. Welsh has held several pastorates, notably one at Wheaton, Illinois, where he also served as acting president of Wheaton College after President Blanchard's death. He was over seas in Y. M. C. A. work. He has also been associated with Bible Institute work and is now field secretary for the Chicago Bible Society.

BENJAMIN M. SOUTHGATE

Benjamin Southgate was born in Woodstock, Vermont. His early education was in the school of that town. He was a "Key Man" from Williams College, Williamstown, Massachusetts. After teaching a short time he entered the Congregational Theological Seminary at Chicago and in 1896 received his D. D. He came to Princeton in January, 1910, from Toledo, Ohio, where he had been for some years Associate District Secretary of the Congregational Sunday-school and Publishing Society. This connection with Sunday-school work and being in Marion Lawrence's great Sunday-school in Toledo, Ohio, gave him an unusual vision of the value of work with young people and the place and power of the Sunday-school in the life of the church. He soon stirred new interest in the Sunday-school lesson by questions on the lesson, which were printed on the last page of the weekly church bulletin. These were to be answered and returned to the teacher. He also introduced the plan of excelsior membership, excelsior and star classes and the Bible salute which still form a part of the opening exercises of the Sunday-school. He was interested and helpful in the young people's organization. The church cabinet composed of the officers of the church met once a month for prayer and council. He was a diligent Bible student and brought to the mid-week meeting messages from the old Book that were comfort and joy to those who heard them. The

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weekly church bulletin contained in addition to the program for the day items of interest to church people. Some of these have proved valuable in determining dates of certain events. Mr. Southgate accepted a call to Hannibal, Missouri, in January, 1912. During the eighteen years since then he has held several pastorates; at Rochester, Mississippi, he saw a fine new church building completed; in ten years at Algona he had the joy of receiving two hundred and seventy new members into his church. He is now pastor of the Congregational church at Britt, Iowa.

HAROLD E. PARR

Harold E. Parr, the eighteenth pastor of the church, was born in Birmingham, England, February 8, 1887. His early education was in the public schools of Birmingham. He came to the United States in 1908 and entered the University of Chicago, passing from there to the Congregational Theological Seminary of Chicago. He was graduated from the Seminary in 1912. He was ordained in the Wellington Ave. Congregational Church, Chicago, May 7, 1912, and immediately began his work at Princeton. With his winning personality and the enthusiasm of youth he soon won many friends. He had a remarkable pulpit voice and his singing was a delight. Music was a joy to him and he brought to his people an appreciation of our grand old hymns and tunes that was contagious and lasting. The young people rallied about him, willing to do whatever he advised. He had a keen appreciation of the best literature and was able to adapt the words of wise men to the every day needs of the people he addressed. In the fall of 1915 a church in Waterloo, Iowa, offered attractions he could not resist and he resigned this pulpit, returning in June to claim Ruth J. Makutchan, a Princeton girl, as his bride. In February, 1918, he accepted a call to the New England Congregational Church of Aurora, Illinois, and in November of the same year became a vic-

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tim of that scourge, the "flu". His body was brought to Oakland, Princeton for burial, November 27, 1918.

HENRY J. LEE

Henry J. Lee, the nineteenth pastor of the church, was born in Liverpool, England, April 9, 1888. His early education was in the Council School and the Evening Continuation School of that city. At fourteen he began to earn his own bread and butter. He was converted in the old fashioned way at sixteen and claims that this experience has never been regretted and gives him sympathy for those who cannot point to the day and hour. At twenty he became assistant pastor of the Protestant Reforms Church in Liverpool. Here he was associated with the Rev. George Wise, a great and good man, whose wise counsel and rich personal influence have ever been a source of strength. Mr. Lee came to the United States in 1910 and entered the Moody Bible Institute from which he was graduated in 1912. From there he went to the Congregational Theological Seminary of Chicago and received his B. D. in 1915. (Central University of Indiana gave him his B. A.) He began preaching at twenty and was a "student pastor" during all his student days, financing his education in this way. On May 28, 1914, he was married to Olive Muton of Mayfair, Illinois. He accepted the call to Princeton in April, 1915, and for eight years preached a vigorous gospel of faith. Because he believed what he said his words found lodgment in the hearts of his hearers. His daughter Henrietta was born here October 15, 1917, and his wife, gentle Olive Muton Lee, died during the "flu" epidemic of March 1920. In August, 1921, a young woman with whom he had been associated in Christian work in Liverpool, came across the sea to renew that experience. Mr. Lee met her in New York and they were married August 29, 1921. With her charming English speech and her fine cultured mind she has proved a blessed helpmate. Early in 1923 Wo-

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burn, Massachusetts, tempted Mr. Lee to a New England experience but after two years a call of the west was heard and since October, 1925, he has been pastor of the First Congregational Church of Wauwatosa, Wisconsin.

JAMES ROBERT WATSON

James Robert Watson was the twentieth pastor of the church. He was born in South Shields, England and came to the United States in 1913. He is a graduate of Coulton College, Northfield, Minnesota and of the Congregational Theological Seminary in Chicago. He accepted the call to the church in February, 1924. He had high ideals of a minister's duty to the community and was connected with many of the social circles of the town. He was president of the Lion's Club. During the winter of 1925 he solved the problem of the evening services by conducting a Sunday Evening Club. He brought to these meetings outside speakers and good audiences came to hear their messages. He listened to a call to the larger field at Lombard, Illinois and resigned his pulpit in September, 1927.

HUBERT WILLIAM STILES

H. William Stiles, A. B., D. B., the present pastor, came of an educated family; his father, mother, aunt, brother, three sisters, wife and her brothers and sister, and his daughter are all Oberlin graduates. His father and mother were members of Charles G. Finney's church in the days of the anti-slavery agitation. His father, a Civil War veteran, and later a Congregational minister, died in middle life leaving his wife with a family of five children to bring up and educate as best she could. Hubert William Stiles graduated from Oberlin College in 1896 and from Oberlin Seminary in 1899, studying under ex-President James Fairchild, Henry Churchill King and Edward I. Bolworth.

His first pastorate was at Ada, Minnesota, where the

THE HAMPSHIRE COLONY CHURCH

church prospered and built a good little brick church of late English Gothic style. After seven years he went to Dundee, Illinois, serving there ten years and receiving more than two hundred into membership and building a brick parsonage, after putting a pipe organ of unusual quality in the church.

A few months after retiring to a farm in Wisconsin, his wife, who had been in failing health, died. There he married again, remaining in all ten years, running a Holstein dairy farm, until his daughter was graduated from college, when he was induced to return to Ada, Minnesota, to become again the pastor of the church which had been his first charge.

Having worked in only two former parishes, about ten years in each, he came to Princeton where, instead of seeking merely to increase the church membership, he is trying to deepen religious life by preaching a way of Christian living that freely and honestly takes into account present day knowledge and that is yet truly religious in its motive and outlook. He believes that civilization is approaching a reformation more sweeping than that which ended the middle ages in the time of Luther, and that out of it will come a church based squarely on Jesus' way of living.

ITS FIRST HUNDRED YEARS

DEACONS

At the organization of the church in Northampton, Massachusetts, three deacons were chosen: E. S. Phelps, Dr. N. Chamberlin and A. Whitmarsh.

Anthony, Wm. C.	-	-	-	-	1850-1866
					1869-1887

Emeritus, 1887

Allen, Chas. S.	-	-	-	-	1856-1858
Boltwood, H. L.	-	-	-	-	1871-1878
Booth, Wm. H.	-	-	-	-	1918-1928

Emeritus, 1929

Bryant, Wm. C.	-	-	-	-	1907-1918
Chamberlin, C. N.	-	-	-	-	1831-1833
					1838-1848
Charlton, Joseph	-	-	-	-	1864-1866
Colton, C. D.	-	-	-	-	1860-1862
					1868
Cook, Caleb	-	-	-	-	1842-1843
					1845-1848
					1871

Coppins, S. R.	-	(Died in office)			1918-1930
Craig, J. O.	-	(Died in office)			1903-1904
Dunbar, F. F.	-	-	-	-	1879-1903

Emeritus, 1907

Etheridge, Albert	-	-	-	-	1867-1868
Ferris, E. S.	-	-	-	-	1907-1910
Field, J. C.	-	-	-	-	1921-——
Greener, M. J.	-	-	-	-	1916-1917
Hall, C. P.	-	-	-	-	1873-1878

THE HAMPSHIRE COLONY CHURCH

Harrison, R. D.	-	-	-	-	1911-1930
Emeritus, 1931					
Leeper, H. B.	-	-	-	-	1878-1902
Emeritus, 1903					
Phelps, E. S.	-	-	-	-	1831-1833
					1846-1847
					1859
Phelps, Geo. R.	-	-	-	-	1887-1893
Phillips, Isaac	-	-	-	-	1903-1906
Porter, Ora	-	-	-	-	1903-1907
Reeve, Lazarus	-	-	-	-	1840-1887
Emeritus, 1888					
Richardson, J. P.	-	-	-	(5 months)	1869
Robinson, George	-	-	-		1884-1887
Rugg, Geo.	-	-	-	-	1905-1906
Smith, Alby	-	-	(Died in office)		1838-1840
Smith, Eli, Sr.	-	-	-	-	1867-1870
Smith, Eli, Jr.	-	-	-	-	1929—
Smith, G. T.	-	-	-	-	1888-1906
Emeritus, 1907					
Smith, Geo.	-	-	-	-	1907-1916
Smith, Jas. H.	-	-	(Died in office)		1878-1879
Shepherd, Wm.	-	-	-	-	1897-1902
Steele, John	-	-	-	-	1908-1911
Stewart, F. W.	-	-	-	-	1918—
Swengle, Alfred	-	-	-	-	1894-1896
Whitmarsh, Alvah	-	-	-	-	1831-1833
Winship, Horace	-	-	-	-	1834-1835
Woods, Elisha	-	-	-	-	1834

ITS FIRST HUNDRED YEARS

DEACONESSSES

First elected in January, 1882.

1882-1910

Mrs. Lydia A. Anthony	Mrs. Julia R. Phelps
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1911

Mrs. Lydia A. Anthony	Mrs. F. W. Stewart
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1912-1914

Mrs. F. W. Stewart	Mrs. J. C. Field
--------------------	------------------

1915-1916

Mrs. F. W. Stewart	Miss Pauline Schenk
--------------------	---------------------

1917

Mrs. F. W. Stewart	Mrs. Reeve Norton
--------------------	-------------------

1918-1922

Mrs. F. W. Stewart	Mrs. J. C. Field
--------------------	------------------

1923

Mrs. F. W. Stewart	Mrs. L. M. Perkins
Mrs. Chas. Gibbs	Mrs. E. H. Harris

1924-1925

Mrs. F. W. Stewart	Mrs. J. C. Field
Mrs. Chas. Gibbs	Mrs. E. H. Harris
Mrs. Charles Davis	

1926-1929

Mrs. Alfred Norris	Mrs. Eli Smith
Mrs. E. H. Harris	Mrs. Charles Gibbs
Mrs. Charles Davis	

1930

Mrs. F. W. Stewart	Mrs. Eli Smith
Mrs. E. H. Harris	Mrs. Charles Gibbs
Mrs. Charles Davis	

THE HAMPSHIRE COLONY CHURCH

TRUSTEES

Allen, C. P.	-	-	-	-	-	1865-1870
Allen, C. S.	-	-	-	-	-	1842-1844
						1851-1853
Anthony, W. C.	-	-	-	-	-	1843-1845
						1873-1877
Bascom, C. P.	-	-	(Died in office)			1888-1896
Barrows, L. C.	-	-	-	-	-	1867
Bates, E. C.	-	-	-	-	-	1878
Brigham, Sylvester, Sr.	-	-	-	-	-	1836
Brigham, Sylvester, Jr.	-	-	-	-	-	1914-1922
Brown, Geo.	-	-	-	-	-	1845-1846
Bryant, John	-	-	-	-	-	1881-1883
Bryant, W. C.	-	-	-	-	-	1898-1906
Burr, Jas. E.	-	-	-	-	-	1850
Burr, Solomon	-	-	-	-	-	1839-1841
						1851-1852
Campbell, Guy	-	-	-	-	-	1924-—
Campbell, Joseph	-	-	-	-	-	1844-1846
Carey, Rufus	-	-	-	-	-	1847
						1862-1864
Carlson, Albert	-	-	-	-	-	1923-—
Carse, Christopher	-	-	-	-	-	1839-1841
Carter, Geo.	-	-	-	-	-	1884-1885
Chamberlin, N., Jr.	-	-	-	-	-	1836
Charlton, John	-	-	-	-	-	1863-1867
Chapman, Arvis	-	-	-	-	-	1852-1854
Clapp, Seth	-	-	-	-	-	1841-1843
						1866
Colton, C. D.	-	-	-	-	-	1836-1837
						1867-1872
Colton, Egbert	-	-	-	-	-	1844-1866
Colton, Lewis	-	-	-	-	-	1847-1849
						1851-1859

ITS FIRST HUNDRED YEARS

Cook, Caleb	-	-	-	-	1836-1837 1850-1852 1858-1863 1867-1872
Converse, Wm.	-	-	-	-	1850-1853 1864-1866 1873-1874
Cowan, Wm.	-	-	-	-	1845-1848 1849
Crittenden, John	-	-	-	-	1842-1844 1861-1863
Curtis, Henry	-	-	-	-	1865-1866
Decker, Chas.	-	-	(Died in office)		1902-1904
Denham, Butler	-	-	-	-	1840
Doolittle, Joel	-	-	-	-	1834 1847-1849
Downing, Herman	-	-	-		1858-1861 1873-1876
Dunbar, C. J.	-	-	-	-	1889-1906
Dunbar, S. M.	-	-	-	-	1855-1857
Dunbar, F. F.	-	-	-	-	1874-1879
Duncan, F. C.	-	-	-	-	1913-1914
Everett, J. S.	-	-	-	-	1853-1855
Field, J. C.	-	-	-	-	1911-1914 1916—
Ford, G. R.	-	-	(Died in office)		1880-1887
Fox, Miles	-	-	-	-	1923-1926
Gay, John M.	-	-	-	-	1837-1839
Gibbs, Chas.	-	-	-	-	1917
Gibbs, Harry	-	-	-	-	1907-1915
Gray, Hermas	-	-	-	-	1891-1911
Hanson, Harry	-	-	-	-	1917-1922
Harrington, Geo. B.	-	-	-	-	1892-1893
Harrison, R. D.	-	-	-	-	1884-1910
Haviland, Andrew	-	-	-	-	1854-1855
Hinsdale, S. D.	-	-	-	-	1856

THE HAMPSHIRE COLONY CHURCH

Hodgman, Romanus	-	-	-	1868-1873
Johnson, David	-	-	-	1927-——
Kilbourn, Allen	-	-	-	1858-1861
Kinsman, Denison	-	-	-	1860-1862
Lovejoy, Owen	-	-	-	1856
Merriman, J. L.	-	-	-	1855-1857
Morris, C. J.	-	-	-	1903-1911
Morris, H. M.	-	-	-	1860-1888
Olds, Justin	-	-	-	1852-1854
Paddock, S. G.	-	-	-	1879-1880
Pettee, George	-	-	-	1912-1918
Perkins, L. M.	-	-	-	1912-1926
Phelps, Chas.	-	-	-	1838-1840
				1862-1864
Phelps, E. H.	-	-	-	1842
				1867
Phelps, E. H.	-	-	-	1842-1867
Phelps, E. Strong	-	-	-	1877-1879
Prince, J. W.	-	-	-	1886-1889
Reeve, Lazarus	-	-	-	1834
				1837-1839
Richardson, J. P.	-	-	-	1875-1878
Robinson, George	-	-	-	1878-1887
Scott, Egbert	-	-	-	1893-1901
Shugart, J. J.	-	-	-	1907-1912
Shugart, Wm.	-	-	-	1921-1923
Smith, Alby	-	-	-	1836-1838
Smith, Andrew	-	-	-	1846-1848
Smith, Eli	-	-	-	1838-1840
				1849-1851
				1859
				1863-1865
Smith, Elijah	-	-	-	1836
Smith, G. T.	-	-	-	1868-1877
Smith, Jas. H.	-	-	-	1848-1849
Smith, Sidney	-	-	-	1848-1850

ITS FIRST HUNDRED YEARS

Stacy, William	-	-	-	-	1869-1872
Stem, Ed.	-	-	-	-	1888-1891
Stewart, F. W.	-	-	-	-	1897-1913
Swengle, Alfred	-	-	-	-	1885-1890
Taylor, J. P.	-	-	-	-	1916
Waldo, M. B.	-	-	-	-	1846-1848
					1854-1856
Walter, John	-	-	-	-	1840-1842
					1846-1847
					1857
					1864-1866
					1873-1884
Whipple, William	-	-	-	-	1878-1883
Williams, Geo.	-	-	-	-	1919-1920
Wilson, T. L.	-	-	-	-	1927—
Winship, E. C.	-	-	-	-	1864-1867
Winship, Horace	-	-	-	-	1849-1857
Wood, Elisha	-	-	-	-	1834

THE HAMPSHIRE COLONY CHURCH

TREASURERS

"COLLECTORS"

Eli Smith	-	-	1835
E. H. Phelps	-	-	1838

"January 22, 1840. Voted that the trustees elect a treasurer from their number."

"December 13, 1843. Voted to elect the treasurer at the annual meeting of the church."

TREASURERS

E. S. Phelps	-	-	-	-	1845-1846
None recorded	-	-	-	-	1847-1853
Justin Olds	-	-	-	-	1854-1862
W. C. Anthony	-	-	-	-	1863-1865
Sidney Smith	-	-	-	-	1866
W. C. Anthony	-	-	-	-	1867-1868
Wm. Converse	-	-	-	-	1869-1870
Rufus Carey	-	-	-	-	1871
L. J. Colton	-	-	-	-	1872
Wm. C. Stacey	-	-	-	-	1873-1875
F. F. Dunbar	-	-	-	-	1876
F. W. Waller	-	-	-	-	1877-1885
G. T. Smith	-	-	-	-	1886-1889
Douglas Moseley	-	-	-	-	1890-1911
A. H. Ferris	-	-	-	-	1912-1927
Chas. Davis	-	-	-	-	1928-1930
Forrest Peterson, assistant	-	-	-	-	1928-1929
Edna B. Anderson, assistant	-	-	-	-	1930
Edna B. Anderson	-	-	-	-	1931-

ITS FIRST HUNDRED YEARS

HISTORICAL SECRETARIES

At first this was an office of the Sunday-school alone. L. J. Colton compiled a history of the Sunday-school from 1833 to 1874 which is with other records in F. W. Stewart's vault. About 1899 the report began to be called for by the church. Later it became a part of the regular program of the Annual Meeting and the historical secretary was elected by the church. The following have served in the capacity of historian:

L. J. Colton	-	-	-	-	1875-1876
John P. Richardsosn	-				March-December, 1876
E. S. Phelps	-	-	-	-	1877-1879
John P. Richardson	-				March-December, 1876
Julia R. Phelps	-	-	-	-	1887-1908
Ella W. Harrison	-	-	-	-	1909-1922
Camilla B. Ferris	-	-	-	-	1923-——

CLERKS

Amos C. Morse	-	-	(Died in office)	1831
N. Chamberlin	-	-	-	1831-1833
Asher Doolittle	-	-	-	1834-1836
N. J. Chamberlin	-	-	-	1837-1839
C. D. Colton	-	-	-	1840-1843
Alvah Whitmarsh	-	-	-	1844-1849
C. D. Colton	-	-	-	1850-1859
L. J. Colton	-	-	-	1860
E. H. Phelps	-	-	-	1861-1863
Rufus Carey	-	(Died in office)		1864-1873
C. D. Colton	-	-	-	1874-1880
Romanus Hodgman	-	-	-	1881-1888
H. N. Morris	-	-	-	1889-1892
C. P. Allen	-	(Died in office)		1883-1897
Ella W. Harrison	-	-	-	1898-1901
Reeve Norton	-	-	-	1902
Emma C. Harrington	-	-	-	1903
Reeve Norton	-	-	-	1904-1910
Sylvester Brigham	-	-	-	1911-——

THE HAMPSHIRE COLONY CHURCH

CHURCH OFFICERS, 1931

PASTOR

Rev. H. Wm. Stiles

DEACONS

F. W. Stewart	Eli Smith
J. C. Field	Frank Hoffman
R. D. Harrison, Deacon Emeritus	

DEACONESSSES

Mrs. F. W. Stewart	Mrs. Eli Smith
Mrs. J. C. Field	Mrs. C. H. Gibbs
Mrs. Clara Allen Harris	

TRUSTEES

T. L. Wilson	William Shugart
Albert Carlson	Charles H. Gibbs
M. S. Campbell	J. C. Field

TREASURER

Miss Edna B. Anderson
Miss May Booth, Assistant

HISTORICAL SECRETARY

Miss Camilla B. Ferris

CLERK

Sylvester T. Brigham

USHERS

E. C. Prior

Myron Hoover, Bruce Grant, Richard Campbell,
Max Pannebaker, Ned Sapp, Roger Piper, T. A.
Fenoglio, Forrest Peterson, Paul Stiles, Albert
Carlson, Albert Carlson, Jr., Chester Williams,
M. G. Campbell.

[Editors' Note—This report and the two following were available
too late for proper placement.]

ITS FIRST HUNDRED YEARS

THE SUNDAY SCHOOL OFFICERS, 1931

BOARD OF RELIGIOUS EDUCATION

Rev. H. Wm. Stiles

Miss Camilla B. Ferris

Miss Carrie Dunbar

Miss Martha Stiles

Mr. T. A. Fenoglio

Mr. S. T. Brigham, Clerk

OFFICERS

Miss Carrie Dunbar, - Supervising Superintendent

Rev. H. Wm. Stiles, Superintendent of Worship Period

Mrs. F. W. Stewart, - Superintendent of Missions

Mrs. C. J. Morris, - Superintendent of Home Dept.

Mrs. Wm. Shugart, - Superintendent of Temperance

Mrs. Eva M. Greener, - - - Supplies Secretary

Mr. T. A. Fenoglio, - Executive Secretary-Treasurer

DEPARTMENTAL WORKERS

ADULTS

Mrs. Clara Allen Harris, Supt.

Mrs. Ella W. Harrison

Miss Etta Shepherd

Mr. T. L. Wilson

Miss Evelyn E. Graham

SENIOR

Miss Camilla B. Ferris, Supt.

Rev. H. Wm. Stiles

Mr. David Johnson

INTERMEDIATE

Miss Gerda Bouxsein, Supt.

Miss Mary L. Uthoff

Miss Minnie Warnecke

JUNIOR

Miss Martha Stiles, Supt.

Miss Alice Hock

Mrs. Katherine B. McIntyre

Mr. Chester C. Williams

PRIMARY

Mrs. C. R. F. Billeaux, Supt.

Mrs. Franz Simon

Mrs. B. M. Gibbs

Miss Lillian Ruttan

THE HAMPSHIRE COLONY CHURCH

BEGINNERS

Mrs. Joe Cowley, Supt.

Miss Hazel Staples Miss Helen Louise Hewitt

CRADLE ROLL

Mrs. W. J. Sidle, Supt.

Mrs. Joseph Pratt Miss Marjorie Sidle

OFFICERS OF THE AUXILIARY SOCIETIES 1931

THE LADIES' AID

Elsie H. Nichols, - - - President

Etta Shepherd, - - - Vice-President

Elizabeth M. Cowley, - Secretary-Treasurer

THE MISSIONARY SOCIETY

Clara Allen Harris, - - - President

Mattie Makutchan, - - Vice-President

Ina Lowe, - - - Secretary

Pauline Schenk, - Treasurer, Foreign Missions

Fannie V. Wilson, - Treasurer, Home Missions

THE ELIZABETH CURTIS GUILD

Mary Stanard, - - - President

Ada H. Evans, - - First Vice-President

Dorothy Anderson, - Second Vice-President

Martha Stiles, - Third Vice-President

Ina Lowe, - - - Secretary

Altha K. Griswold, - - - Treasurer

THE DELTA ALPHA SOCIETY

Edith Cowley, - - - - President

Elsie Sidle, - - - Vice-President

May P. Booth, - - Secretary-Treasurer

The Members of the Church
1831 - 1931

THE HAMPSHIRE COLONY CHURCH

The Charter Members

—OF THE—

Hampshire Colony Congregational Church

ORGANIZED IN NORTHAMPTON, MASSACHUSETTS
MARCH 23, 1831

EBENEZER STRONG PHELPS AND ANNE, HIS WIFE

AMOS C. MORSE AND LUCINDA, HIS WIFE

ELISHA WOOD AND ABIGAIL, HIS WIFE

SAMUEL BROWN

DANIEL BROWN

DR. NATHAN CHAMBERLIN

LEVI JONES AND LOUISA, HIS WIFE

JOHN LEONARD

ALVAH WHITMARSH AND NAOMI, HIS WIFE

MARIA LYMAN

ELIJAH SMITH

CLARISSA CHILDS

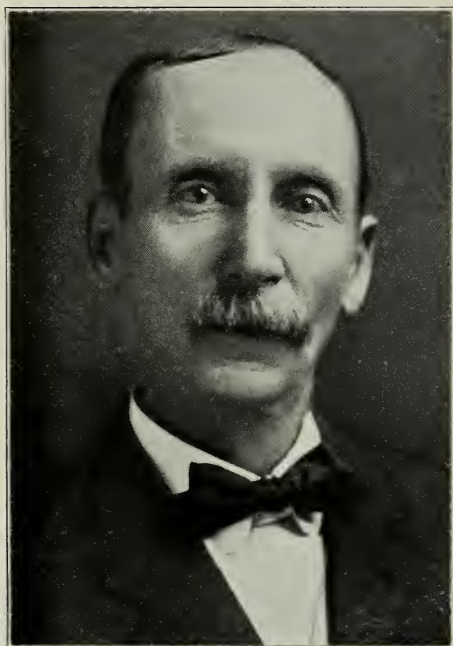
SYLVIA CHILDS

DEACONS—E. S. PHELPS

DR. N. CHAMBERLIN

ALVAH WHITMARSH

CLERK—AMOS C. MORSE



ELI SMITH, JR.

The only living child of any charter member.

On March 23, 1928, forty members of the First Congregational Church of Princeton, Illinois, took part in an historical pageant commemorating the founding of the Hampshire Colony Church in Northampton, Massachusetts, March 23, 1831. This pageant was written by Ella W. Harrison, a former historical secretary of the church, and presented under the direction of Mary C. Ferris

Following the pageant a bronze tablet was unveiled upon which are engraved the names of the eighteen charter members of the Hampshire Colony Church. The tablet, the gift of the Ladies' Aid and of the grandchildren of Eli Smith, is placed in the west wall of the church vestibule.

LIBRARY
OF THE
UNIVERSITY OF ILLINOIS

ITS FIRST HUNDRED YEARS

1831

Ebenezer S. Phelps
 Mrs. Ann Phelps
 Amos C. Morse
 Mrs. Lucinda Morse
 Elisha Wood
 Mrs. Abigail Wood
 Samuel Brown
 Daniel Brown
 Levi Jones
 Mrs. Louisa Jones
 Alvah Whitmarsh
 Mrs. Naomi Whitmarsh
 Elijah Smith
 Clarissa Childs
 Sylvia Childs
 Nathaniel Chamberlain
 John Leonard
 Maria Lyman

1834

Joel Doolittle
 Mrs. Deborah Doolittle
 Mrs. Sarah Winship
 Horace Winship
 Eunice Childs
 Elisha Wood
 Mrs. Abigail Wood
 Solomon Burr
 Obediah Carlton
 Mrs. Polly Carlton
 Asher Doolittle
 Mrs. Sally Doolittle
 Laura Doolittle
 Harriet Doolittle
 Selbie Doolittle

Mrs. Susan Farnham
 Lazarus Reeve
 Mrs. Nancy Reeve
 Nathaniel Chamberlain
 Mrs. Eliza Chamberlain

1835

Washington Webb
 Chauncey D. Colton
 Marian Burr
 James B. Carlton
 Louisa C. Bryant
 Mrs. Adeline P. Bryant
 Mrs. Henrietta R. Bryant
 Alby Smith
 Mrs. Sally Smith
 Emily Smith
 Edwin G. Smith
 E. Hinsdale Phelps
 T. Amanda Pratt
 Egbert E. Colton
 Heman Downing
 Robert A. Leeper
 John M. Gay
 Mrs. Sarah Gay
 Eli Smith
 John Leeper
 Mrs. Fidellis Leeper
 Lewis Colton
 Mrs. Harriet Newell
 Mrs. Mary Jones

1836

Jonathan Colton
 Mrs. Betsy Colton
 Mrs. Jane Drake
 Mrs. Elizabeth Drake

THE HAMPSHIRE COLONY CHURCH

W. R. Dewey

Mariah Smith

Christopher G. Corss

Mrs. Polly Corss

C. F. Winship

Sylvester Brigham

Edmond F. Doolittle

John N. Carlton

James C. Doolittle

Mrs. Mary Jane Wood

Aurelia Langworthy

Melissa J. Doolittle

Emily A. Wiswall

Mrs. Electa Smith

Lydia Ann Beals

Sally Smith

Lucy N. Chamberlain

Caleb Cook

Cornelius C. Corse

Joseph Brigham

Lyman Stowell

Eliza Brigham

Alanscon Dickenson

Eli Wood

Samuel L. Fay

David Robinson

Mrs. Philanda Robinson

Mrs. Eunice Doolittle

William Cowen

Mrs. Emaline Cowen

Mrs. Clarymon C. Flint

Mrs. Louisa Reeve

Charles Phelps

Mrs. Mary Strong Phelps

A. M. Dickson

Mrs. Amanda Stowell

1837

Ormal A. Smith

Mary Corss

Amanda Miner

Caleb Pierce

Mehitable Corss

Mrs. Pluma Chamberlain

Mrs. Nancy Smith

Mrs. Amy Wilson

Mrs. Eliza Walter

Jane Smith

Andrew Smith

James Smith

Mrs. Wealthy L. Pool

Butler Denham

Mrs. Eunice Denham

Noadiah Smith

Mrs. Rebecca Smith

Ann L. Smith

Phoebe P. Smith

Seth Clapp

Asseneth Hitchcock

John Walter

Mrs. Lucy Cook

Franklin W. Winship

Mary E. Winship

Julia E. Winship

1838

Mrs. Mary G. Phelps

Eben S. Phelps

Mrs. Anna Phelps

Eben S. Phelps, Jr.

James R. Phelps

Mary Ann Phelps

Benjamin Mather

ITS FIRST HUNDRED YEARS

David Wells
Benjamin Porter
Caroline Smith
Lucetta Winship
Irene Dorr

1839

Melinda Smith
Mrs. Anna Smith
Charles S. Allen
Mrs. Emily D. Allen
Nancy L. Smith
Hester A. Coulter
Ralph Winship

1840

Mrs. Elizabeth Lovejoy
Sybil Lovejoy
Mrs. Sarah Dewey Gould
Mrs. Sarah Leonard Gould
Elizabeth Pierce Gould
Edmond Seely
Mrs. Hannah Phelps

1841

Mrs. Elizabeth Wiswall
John W. Donaldson
Joseph Campbell
Joseph R. Fairfield
Mcailjah Triplett
John Porterfield
Julia Hitchcock
Calphena Cooley
Sarah McIntosh
Milicent Burt
Clarissa Reeve
Elizabeth Mann

Martha Jane Winship
Mary Flint
Diana S. Smith
Nath. Chamberlain III
John F. Whitsell
Chester A. Smith
Mrs. Eliz. Chamberlain
Rebecca Wilson
Luther Denham
Mrs. Elizabeth Denham
George R. Phelps
Harriet N. Phelps
William M. Barton
George Reeve
Mrs. Margaret Miller
John W. Donaldson
James H. Smith
Elizabeth Robinson
William C. Anthony
Mrs. Jerusha Anthony
Jonathan S. Colton
Mrs. Betsy Colton
Elisha Wood
Mrs. Mary Wood
Cecelia Wood
John Crittenden
Mrs. Betsy G. Crittenden
Nathaniel F. Smith
Mrs. Rachel Smith
Hubert Smith
Harriet E. Smith
Mrs. Susanna Campbell
Louisa Smith
George Brown
Mrs. Susan Brown
Joel Doolittle

THE HAMPSHIRE COLONY CHURCH

Mrs. Deborah Doolittle
Rufus Carey
Mrs. Mary K. Carey

1842

Asher Doolittle
Mrs. Eunice Doolittle
Sidney Smith
Mrs. Laura Smith
Delia Lambertson
Eli Wood
Amelia Smith
Martin B. Waldo
Mrs. Lucy Waldo
Mrs. Fidelia L. Colton

1843

Mrs. Lydia O. Thorp
Lucelia Thorp
Delia A. Alden
Susan Neal
James Perry
Jeremiah Morrell
James H. Warren

1844

David Akin Haviland
Jeremiah Hopkins Merritt
Madison B. Lockwood
Catherine S. Allen
Maria Mann
Mrs. Margarette Lovejoy
Mrs. Flora Buchen
Francis Buchen
John E. Lovejoy
Laura Sheldon
Melissa Doolittle

Elias Gilbert
Susanna Gilbert
Sarah Gilbert
James Porterfield
Mrs. Eliza Porterfield
Edward C. Winship
Mrs. Ann Winship
Samuel Dunbar
Mary A. Whitmarsh
Lewis C. Whitmarsh
Samuel P. Whitmarsh
Robert A. Leeper
William Leeper

1845

Eliza Jane Dunbar

1846

William Converse
Mrs. Elizabeth Converse
Mrs. Emily K. Colton
Elvira Wood
Eleanor Wilson
Justus Burr

1847

Julianna McDonnell
Mrs. Charlotte Carpenter
Charlotte Carpenter
Mrs. Hannah Dunbar
Mrs. Jemina Hinsdale

1848

Mrs. Patty Smith
Mrs. Catherine Ballou
Mrs. Mary Eliza Winship
Samuel Graham
Emily McNitt

ITS FIRST HUNDRED YEARS

Frances E. Denham
Eliza Jane McConihe
Harriet A. Smith
Mary Ann Smith
Lyman Wood
Eben S. Phelps III
Cornelius Denham
Calvin E. Winship

1849

James E. Burr
Julia S. Miller
Harriet Carpenter
Rebecca Jones
Susan Jones

1850

Josiah Webster
Mrs. Mary Webster
Mrs. Louisa C. Olds
Mrs. Harriet C. Everette
Mrs. Sarah S. Harrison
Mrs. Caroline F. Newell
Mrs. Mariah Merritt
Elizabeth Mann

1851

Deloro Antoinette Potter
Mrs. Isabelle Wilson
Harriet Wiswall
Marcia Allen
James Ratrie
Justin H. Olds
Robert Tonkinson
Isaac H. Carpenter
Mrs. Lucinda W. Bubach
Mrs. Mary J. Murry

Isabella B. Gilman
Elizabeth J. Walter
George W. Haviland
Samuel D. Hinsdale
Mrs. Lucina Chapman
Robert Woodburn
Mrs. Woodburn
Clarissa Smith
Edna M. Smith
James S. Everette
Lucien F. Smith
Justus Stevens
Mrs. Lurena Stevens
Lucien H. McConihe
Martin Tappan
Eliza Kibby
Mrs. McConihe
Thomas Hope
Mrs. Lucinda Burr
Lucius C. Gilbert
Mrs. Rebecca Gilbert
Mrs. Angeline Hope
Mrs. Susan Gilbert
Sarah Gilbert
David E. West
Mrs. Minerva West
Elizabeth Phelps
Elizabeth Colton
Lucretia M. Colton
Eveline L. Colton
Arvis S. Chapman
Andrew J. Haviland
James T. Stevens
Mrs. Elizabeth A. Stevens
David B. Hale
Mrs. Jane F. Hale

THE HAMPSHIRE COLONY CHURCH

Lucy Smith

Susan M. Smith

Charles Stevens

Mrs. Ann Stevens

Judson M. Waldo

James M. Winship

Mrs. Mary A. Winship

Joel J. Doolittle

Mrs. Mary E. Doolittle

1852

Samuel H. Ward

Mrs. Caroline A. Ward

Timothy H. Ward

Lucinda Ward

Mary Ward

Jeannette Lease

Elias Gilbert

1853

Mrs. Margaret Blood

Mrs. Amelia Steel

Owen Lovejoy

Marcica M. Smith

1854

James L. Merriam

Mrs. Angeline Merriam

Mrs. Jane Cobb

Mrs. Caroline Childs

Mrs. Rosanna Allen

Mrs. Alby P. C. Converse

Mrs. Martha B. Wheeler

Rebecca J. Ferry

Ozias E. Chapman

Mrs. Sarah Chapman

Freeman F. Bacon

1855

Henry Charlton

John Strong

Mrs. Phoebe Ann Strong

1856

Mrs. Mary Denham

Heman Downing

Mrs. Rachel Downing

Mrs. Cynthia E. Smith

Isaac B. Smith

Mrs. Emily C. White

Helen V. White

Isabelle M. White

Victoria M. White

Mrs. Sarah Winship

Julia E. Winship

Edward Keyes

1857

Newell Bacon

Henry McElfish

Elizabeth Stevens

Joseph Charlton, Sr.

Mrs. Hannah Charlton

Joseph Charlton, Jr.

Mrs. Catherine Charlton

Charles H. Colton

Mrs. Fanny R. Smith

Eliza Ward

Elizabeth Cragier

Jane Cook

Mrs. Martha M. Delano

John Charlton

Mrs. Martha Charlton

Samuel D. Cochran

Mrs. Ermina D. Cochran

ITS FIRST HUNDRED YEARS

Catherine M. Phelps
Nancy Walter
Lucy Smith
Emily N. Smith
Elizabeth Smith
Caroline Slomp
Sarah Converse
Hannah Leeper
Mary A. Cook
Julia M. Ferry
Arury D. Wilcox
Louisa Anthony
Hannah M. Saul
Allen Kilborn
Mrs. Lucinda J. Kilborn
Mrs. Mary Rawson

1858

Dennison Kinsman
Mrs. Mary Kinsman
Mrs. A. E. Prouty
Mrs. Mary Dunbar
Mrs. Flavia A. Austin
Edward M. Fisher
Mrs. Jane Fisher
Lydia A. Allen
Charles Faxon
William A. Fisher
Mrs. Eliz. Worthington
Emeretta N. Faxon
Mrs. Laura L. Anthony
Agusta L. Tupper
Calvin E. Winship

1859

Gustavus Gunn
Mrs. Mary Keyes

Harriet L. Keyes
Helen C. Keyes
Sarah Olds
Mrs. Sarah Charlton
Sophia Schlumpf
Elizabeth M. Johnson

1860

John P. Richardson
Mrs. Sarah Wood
Camilla B. Dunbar
Mary L. Dunbar
Rosanna M. Kinsman
Rebecca Smith
Carrie B. Tucker
Mrs. A. S. Hills

1861

Harvey Allen
Mrs. Luceba Allen
L. S. Smith
Mrs. Eliza Smith

1862

Julia L. Olds
Esther C. Archer
Louisa Everette
Edward D. Bangs
Mrs. Amelia Bangs
Joseph Charlton, Jr.
Mrs. Catherine Charlton
Mrs. Mary Ann Burr
D. H. Blake
Mrs. Charlotte Blake
Mary Ellen Phelps
Lucinda C. Colton

THE HAMPSHIRE COLONY CHURCH

1863

Joel J. Doolittle
Mrs. Mary E. Doolittle
Sarah J. Smith
Mrs. Flora B. Carpenter
Mrs. Angeline Dee
Mrs. Lora Ann Clark
Mrs. Ellen C. Vansant
Mrs. Mary B. Whitzell
Silas F. Osborn
Mrs. Jennie S. Osborn
William M. Winship
Annie E. Charlton
Ellen Linderblood
Elizabeth J. Blanchard
Amelia Carey
Francis Carey
Sylvia Smith
Lillias A. Winship
Mary Hare
Caroline L. Winship
Louise White
Marilla A. Dunbar
Nellie M. Jamison
Henry Curtis
Phoebe Curtis
Mrs. Orpha Stacy
George Hawley
Mrs. Laura M. Hawley
Wm. C. Stacy
Mrs. Persis Stacy

1864

Flavel Bascom
Mrs. Ruth P. Bascom
Ann A. Pruden

Romanus Hodgman
Mrs. Helen W. Hodgman
Villeroy E. Smith
Mrs. Lydia M. Smith
Charles P. Allen
Gilman T. Smith
Mrs. Georgiana V. Smith
Laura N. Smith
Charles F. Winship
Mrs. Sarah E. Winship
Susan L. Britt
John F. Bascom
George S. Bascom
Cordelia White
Alice H. Colton
Harriet Pendleton
Flora J. Colton
Emily E. Parsons

1865

Rhoda C. Knapp
Susan Williams
Henry M. Bascom
Sidney Smith, Jr.
Cornelia Phelps
Lucia M. Colton
Alcinda Burris
Sarah Paddock
Lavinia E. Colton
George W. Strong
Mrs. Elizabeth A. DeGroff
Helen E. Stoutenburgh
Mary E. Stoutenburgh
L. C. Barrows
Mrs. C. M. Barrows
Lewis C. Whitmarsh

ITS FIRST HUNDRED YEARS

Mrs. Eunice Downer
 Mrs. Margaret Jeanes
 Phoebe J. Curtis
 Lucy A. Phelps
 Sarah E. Stoutenburg
 Alby S. Colton
 Buel P. Colton
 Charles A. Smith
 John Gardner
 Mrs. Elizabeth A. Gardner
 Mrs. Orilla S. Cook
 Lucy Cook
 Anna M. Converse
 Mrs. Mary Kinsman

1866

Albert Ethridge
 Mrs. Albert Ethridge
 Maggie Hall
 Austin Wiswall
 Joseph R. Anthony
 Edwin D. Converse
 John H. Morse
 Thomas N. Cunningham
 Richard D. Harrison
 Susan M. Smith
 Mrs. Eliza Ann Sower
 Harriet Sower
 Mrs. Ellen Sower
 Mrs. Mary A. Burr

1867

Mrs. Malvina Manrose
 Lucy S. Denham
 Sarah M. Lovejoy
 Mrs. Pluma A. Ellis
 David W. Washburn

Mrs. Persis P. Washburn
 Henry L. Boltwood
 Mrs. Helen E. Boltwood

1868

E. J. Schenk
 Mrs. Frederika W. Schenk
 Mrs. Sarah Jane Christy
 Martin Carse
 Mrs. Rebecca Carse
 Oscar Stoutenburg
 Mrs. Mary Stoutenburg
 Charles P. Bascom
 Sarah W. Wiswall
 S. W. Maltbie
 Mrs. K. B. Maltbie

1869

Alice Newport

1870

J. W. Boomhour
 Mrs. Mary Bates
 Charles P. Hall
 Mrs. Lucia C. Hall
 Dr. Daniel Jones
 Mrs. Mary Jones
 Mrs. Mary Ann Newport
 Mrs. Mary G. Simmons
 Mary C. Bannister

1871

Milton Carter
 Mrs. Jane E. Carter
 J. A. Foster
 Mrs. J. A. Foster
 Mary B. Outman
 Lois A. Phelps

THE HAMPSHIRE COLONY CHURCH

Ralph McClintock
 Mrs. Ralph McClintock
 Richard R. Pierce
 Mrs. Melissa F. Chapman
 Mrs. Mary S. Carter
 Charles J. Dunbar
 Everett Bryant
 Mary E. Donwing

1872

Alvin S. Clapp
 Alfred S. Sayles
 Lottie Ayers
 Emma Norman
 Mrs. Elizabeth Hubble
 Mrs. Catherine McElroy
 Catherine E. McElroy
 Mrs. Bella Bell
 Mrs. Clara Morgan
 Mrs. Dr. Livingstone
 Mrs. Marietta Ford
 R. B. Howard
 L. C. Ward
 Mrs. Eliza Gilmore
 Mrs. Jerusha A. Scott
 Mrs. Sarah Betts

1873

Hannah Metcalf
 Mrs. Kate A. Dunbar
 Frank F. Dunbar
 Mrs. Phoebe Stoutenburg
 Lizzie Steuchel
 Mrs. Frances M. Torrence
 Elizabeth Ballou
 Mrs. Mary Johnson

Mary Norton
 Henry Mathews
 M. Eliza Jones
 Stella E. Clapp
 Evangeline W. Mears
 Isora L. Winship
 Anna J. Beach
 Emma J. Phelps
 Ada Colton
 Clara E. Allen
 Mrs. Anna Mears
 Mrs. Rebecca D. Simons
 David P. Howard
 James McClintock
 Mark C. Smith
 Joseph Steward
 Arvis Scott Chapman
 J. Frank Nickerson
 Mrs. Clara L. Crossley
 Morell M. Stacy
 Charles W. Carpenter
 Flora Downing
 Lucicen E. Page
 Mrs. Lucetta C. Page
 Mrs. E .E. Pierce
 George R. Phelps
 Mrs. Julia R. Phelps
 Mrs. Augusta M. Manning
 Mrs. R. B. Howard

1874

George A. Carter
 Mrs. Jane E. Clark
 Robert Greenhalgh
 Mrs. Maria L. Greenhalgh
 Henry Gibson

ITS FIRST HUNDRED YEARS

1875

Richard D. Harrison
Mrs. Ella W. Harrison
Mrs. Eliza J. Cummings
Frank W. Smith
H. N. Morris
Mrs. Susan Morris
Sarah C. Huntley

1876

H. B. Leeper
Mrs. Mary A. Leeper
Samuel Bally
Gertrude A. Henderson
Malvina V. Hodgman
Carrie E. Hodgman
Ada Morris
F. W. Waller
Miss E. P. Robinson
Mrs. F. A. Tabor
Sarah S. Phelps
E. Strong Phelps
Mrs. Sarah A. Phelps
Jennie Steckel
Maria Okey
Mrs. Hattie J. Smith

1877

R. E. Cutler
Richard Edwards
Mrs. R. Edwards
R. A. Edwards
Ellen S. Edwards
Mary C. Edwards
N. T. Edwards
Mrs. H. M. Neeley
Ella Outman

Mrs. S. M. Hinsdale
George A. Robinson
Mrs. C. B. Robinson
A. C. Worthington
E. S. Worthington
Jennie A. Worthington
Frank M. Richardson
E. P. Dean
E. H. Torrence
B. N. Loverin
George H. Edwards
C. B. Chapman
W. A. Edwards
Harry P. Phelps
L. A. Laughlin
G. R. Ford
L. E. Hunt
Addison Lowry
Lucy H. Smith
Kate Heintz
Spencer Bally
Alice Phelps
Edwin G. Gilmore
Orpha V. Ellis
Odessa C. Ellis
Addie R. Bryant
Reeve Norton
Will Sharp
Willis Morris
Jessie F. Fisher
Louie Chapman
William Walter Curtis
David S. Phelps
Lizzie Okey
Mrs. Alice Van Velzer
Clyde Smith

THE HAMPSHIRE COLONY CHURCH

Alby Smith
Charles Leeper
J. F. Kinsey
Seymour Allen Bacon

1878

Charles S. Hubbell
Allen A. Stone
Mrs. Martha Stone
Arthur Stone
Minnie M. Stone
John B. Dann
George B. Harrington
Mrs. Emma V. Harrington
John Porter, Jr.
Mrs. Margaret Dann

1879

Fred McIntosh
Florence Farnsworth
Charles C. Warren
Mrs. Cynthia Kennon
Mrs. Lydia Bacon
Mrs. Emeline Brown
Lida Cottle

1880

Franklin W. Winship
Mary E. Winship
L. Marion Winship
Mrs. Eliza J. Bally
Xabie C. Bally
Mrs. Harriet H. Chisholm
Ines F. Chisholm
Dessie Cooper

Mary E. Colesberry
Mrs. Eliza Dillon
Mrs. Mary V. Dillon
Emma Endner
Eva Houck
Mrs. Anna Masters
Mrs. Catherine Ott
Minnie Agnes Phelps
Jessie A. Phelps
Jennie Shering
Mary A. Smith
Mamie Stoner
Fannie Wells
Ida Wells
Joseph Dillon
Henry Interman
William Lawson
Harlan C. Masters
Frank B. Newell
Skiles Ott
Fred T. Richardson
Henry H. Seymour
Nat Simons
Elmer D. Stacy
Herbert W. Stacy
Harry H. Walker
John H. Wiggins
Percy R. Wood
Henry N. Keener
Mrs. Emily Keener
John Campbell
William M. Landreth
Mrs. T. J. Stevens
Mary M. Brown

ITS FIRST HUNDRED YEARS

1881

Mrs. Hannah M. Phelps
Albert Holbrook
John W. Eastes
Mrs. Laura E. Cauffman
Blanch E. Fisher
Mrs. Lucretia Sweet

1882

Mrs. Adelaide W. Colton
Carrie B. Lathrop
Vincent May Bubach
Amanda Jane Shettel
J. W. Prince
Mrs. J. W. Prince
John Hungerford
Mrs. John Hungerford
Hattie G. Hungerford
Mrs. Louise Cutler
J. M. McNair
Mrs. Minerva McNair
Michael K. Shettel
Mrs. Leah Shettel

1883

H. Catlin Cook
Mrs. Emily J. Cook
Florence E. Cook
Addie R. Bryant
Mrs. Elmira W. North
Levi W. Woodard
Mrs. Sarah V. Pendleton
Jacob R. Earnest
Mrs. A. E. Earnest

1884

Margaret V. Smith
Margaret E. Reed

Florence M. Edwards
Owen M. Edwards
Ada M. Morris
Harriet E. Winship
Pauline S. F. Schenk
Clara L. Schenk
Catherine Houck
Myra Hayes
Camilla B. Ferris
Charlotte E. Stoutenburg
Harriet E. Newell
William A. Stoutenburg
Frank W. Schenk
Harry W. Swengel
Joseph H. Strock
Mrs. Elizabeth B. Strock
Alfred M. Swengel
George F. Arnold
Mrs. Laura B. Swengel
Lemuel Paine
Mrs. Harriet Paine

1885

Stephen A. Norton
Mrs. Therina L. Norton
Nettie May Lathrop
George Byron Smith
George B. Clark
Edward L. Brown
Mrs. Mary Ann Morton
Mattie B. Clark
Mrs. Elizabeth Harris
Mrs. Harriet Cottle
Charles C. Smith
Mrs. Jessie F. Smith
Edwin A. Vaughan

THE HAMPSHIRE COLONY CHURCH

Mrs. Julia C. Vaughan
Julia Smith
Alpha Ford Earnest
Robert Henry Keener
Louisa V. Reed
John D. Reynolds
Mrs. Mary J. Reynolds
Charles G. Allen

1886

Mrs. Eliza Seckler
Charlotte Seckler
Lucy J. Smith
Maria W. Bye
Elberteen Foster
Nettie Osborn
Mrs. Augusta M. Marsh
Mrs. Rebecca Walser
Mrs. Fanny Stuchell
Agnes M. Robinson
Jennie Belle Clark
Mrs. Lizzie M. Cowley

1887

Henry H. Forbes
Mrs. Laura J. Forbes
William Drake
Mrs. Adelia Drake
Bertha Mary Forbes
Grace Phelps
Louisa Stipp
Augusta Johnson
Catherine M. Chapman
Nellie Louisa Thomas
Edward Stem
Edward Z. Mercer

Charles J. Morris
William Porter Stone
Charles Crownover
Edwin Z. Smith
Douglas Moseley
Mrs. Louise Moseley
George L. Swengel
Mary Ann Jane Morton
Caroline J. Evans
Flavel Bascom
Mrs. Ruth Bascom
Florence Bubach

1888

Mrs. Martha T. Palmer
John Smith Cook
Warren A. Lathrop
Dana Lynde Simons
Godfrey A. Holzinger
Sarah E. Kennon

1889

Newell Cook
Mrs. Louisa Cook
Ida A. Hamilton
Alice Hock
May Osborne
Nellie Trimble
Geneva Walser
James Laughlin
Mrs. Julia Laughlin
Margaret A. Bodfish
Amanda C. Bodfish
Frances G. Maus
Mrs. Martha Butts
Marion Laughlin

ITS FIRST HUNDRED YEARS

1890

Anna C. Harwood
Carrie Segur
Clara Maude Walker
William E. Paschen
C. Fred Laughlin
Hermas Gray
Mrs. Lydia Gray
Mae B. Reed
Charles W. Field

1891

Mrs. Maria F. Johnson
Mrs. Emma C. Dorr
Mrs. L. K. Warren
Egbert D. Scott
Mrs. Lavinia Colton Scott
F. M. Bussard
Mrs. M. A. Bussard
Charles P. Allen
Mrs. Helen S. Newell
Frances A. Denham
Harry W. Swengel
Mrs. Serena Winser
Cynthia Headlee
A. W. Brett
Mrs. Minnie Votaw Brett
Mary A. Dalton
Charles E. Schenk
John Prouty
Samuel S. Evans
E. Warren Harrison
Robert H. Harrison
Dolly I. Dean
Minnie H. Newell
J. O. Craig

Ella Craig
Mrs. Oscar G. Pearson
Maud Craig
Myrtle Cole
Mrs. M. E. Craig

1892

T. T. Wilson
Mrs. Britomarte Wilson
Mrs. Kate M. Ashley
William C. Bryant
Mrs. Mary B. Metcalf
E. H. Votaw
Mrs. Harriet W. Votaw
Martha E. Votaw
Enida M. Votaw
Lyravine H. Votaw
Ruth Votaw
Mrs. M. E. Thornton
Henrietta Thornton
Mrs. Helen Ambrose
Carro Ambrose
Lucien E. Page
Mrs. Lucetta Page
Lottie L. Page
Annette M. Page
Joseph Brigham
Reeve Norton
Mrs. Ada Colton Norton
Mrs. Mary A. Harris

1893

Mrs. Martha Crownover
H. D. Steele
Zepha Wilhite
Alba M. Messenkop
Mrs. Agnes Stoutenburg

THE HAMPSHIRE COLONY CHURCH

Mrs. Julia M. Rice
Blanch Huntington
Mrs. Carrie M. Huntington
Mary Huntington
Mrs. Gertrude Flowers

1894

Blanch Greenman
Francis S. Harrison
Mrs. Lydia Bryant
Mrs. May Simons
Mrs. Clara F. Smith
Elizabeth Crownover
Lora Gale Simons
Bessie Peterson
Anna Peterson
Beva Wright
Curtis Cauffman
Hattie Weller
Edward Carey
A. V. Webster
Ida Jester
Edwin More, Jr.
Mrs. Anna R. More
Mrs. Waitie Walker Gray

1895

Jessie Pierce Garwood
Minnie Naffziger
Eliza M. Chapler
A. G. Downer
Mrs. Mary Downer
Mary S. Halliday
Nora Ellen Downing
Edward C. Prior
F. W. Stewart
Mrs. Jennie T. Stewart

Mary C. Ferris
Mrs. Emma Mercer
Martha F. Makutchan
Gertrude B. Coddington

1896

Mrs. Meriam Watkins
Jennie O. Giesie
Mrs. Ella Stimson
Eli J. Davis
J. R. J. Anthony
R. D. Harrison, Jr.
Mrs. Mary J. Smith
Jennie A. Smith
Ida Stimson
Josephine Sower

1897

William Shepherd
Mrs. Mary A. Shepherd
Etta M. Shepherd
Ella M. Baxter
Abbie M. Wright
Alice M. Landreth
Flora Kate Sower
Jennie Maude Smith
Alice Julia Robinson
Hattie Bryant
Estella Mabel Downing
Olive Logan Downing
Bertha May Scott
Clara Huntington
H. W. Barr
Mrs. M. A. Barr
Warren E. Durstine
George J. Ross
Mrs. G. J. Ross

ITS FIRST HUNDRED YEARS

1898

Ora H. Porter
Mrs. Laura White Pratt
Mrs. Bertha M. Evans
Benjamin E. Josephson
Mrs. Euchola V. Porter

1899

D. W. Wise
Mrs. D. W. Wise
Mrs. Ella C. Rood
H. J. Rood
D. O. Barto
Mrs. Lucy M. Barto
Thomas Sisler
T. P. Streeter
Mrs. A. Lenander
Mrs. A. B. Scott
John H. Bryant
Gertrude Stoetzel
Mrs. Margaret B. Capron
Hazen S. Capron
Lillian Abbott

1900

Mary Seeburger
George Pettee
Mrs. George Pettee
Mrs. Mary DeGroff
Chas. Decker
Mrs. Janette H. Decker
William J. Decker
Cora Decker
M. Edna Decker
Alice Norton
Ruth K. Harrison
Eva Callinan

G. A. Rugg

Mrs. G. A. Rugg
W. W. Powell
Mrs. Helen F. Powers
Mrs. Olive S. McKane

1901

J. M. Steele
Mrs. J. M. Steele
Edith Steele
Kate Steele
Wm. B. Powers
Mabel Ruth DeGroff
Lucretia Steele
Florence May New
Grace Mary DeGroff
Mrs. Elsie G. Nichols
Florence M. Nichols
Mrs. Nancy Wheeler
Miss Grace Foster
Mrs. Frederika Naffziger
E. H. Votaw
Mrs. Harriet W. Votaw

1902

Isaac Phillips
Mrs. Isaac Phillips
Cora May Phillips
Z. S. Hills
Mrs. Susan Hills
Mary A. Fisk
Ida Lou Weirick
Herbert M. McKee
Mrs. Margaret P. McKee
Mrs. Elizabeth E. Keith
Harry Hanson
Mrs. Grace B. Hanson

THE HAMPSHIRE COLONY CHURCH

Edward H. Harris
Mrs. H. W. Cass
Dee Howard Norton
Homer Willis Stewart
Mrs. Laura Barrett

1903

E. N. Page
Mrs. E. N. Page
J. W. Welsh
Mrs. Mary W. Welsh
Wm. H. Smith
Mrs. Wm. H. Smith
Eva Minnick
Celia Minnick
W. C. Pierson
Mrs. W. C. Pierson
Hart E. Walter
Mrs. Edith W. Walter
D. A. McMillan
Mrs. Eva McMillan

1904

Mrs. M. B. Muzzy
George P. Williams
Mrs. Bertha C. Williams
George L. Smith
Minnie Morrison
Wilson R. Warfield
Mrs. W. R. Warfield
Clara Cater
Rhoda Copeland
Mary Bennett
Mrs. Amanda B. Shugart

1905

George Simons
Fred Dunbar

A. C. Stimson
George Dunbar
Mrs. Mabel B. Dunbar
Laura Gibbs
Dorothy Simons
Elizabeth M. DeGroff
Jessie R. DeGroff
Agnes Stewart
Williard Steele
Albert Holmes Ferris
Laura Sue Ferris

1906

W. J. Martin
Mrs. W. J. Martin
Clara E. Cowley
Hazel M. Cowley
Edith E. Sharp
Ethel M. Sharp
Iva E. Hensel
Vilas V. Hensel
Orville Messick
Vera Gray
Jean Gray
Nathan Gray
George H. Gray
Louis L. Brown
Henry D. Gibbs
Mrs. Jennie L. Bryant
Louise Bryant
Frank R. Bryant
Mrs. Lillian B. Bryant
Rumana McManis
Ruth M. Dunbar
Harvey C. Smith
Marjorie Vaughan
Mrs. Kate E. Gibbs

ITS FIRST HUNDRED YEARS

Kathryn A. Gibbs	Fred Gibbs
Harry A. Gibbs	Charles Moran
J. Judson Shugart	Arvid Berg
Mrs. Cora B. Shugart	Harold Main
Ina May Shugart	Edgar Main
Grace M. Shugart	Arthur Main
Helen R. Shugart	Nina D. Main
Mary A. Triplet	Charles C. Barrett
David Stephens	Mrs. Katherine Barrett
Chester C. Smith	Mrs. J. H. Delano
Charles Alpaugh	Edna Phelps
Charles H. Gibbs	Jessie E. Phelps
William M. Harris	Mrs. George P. Pettee, Sr.
Raymond Hensel	George P. Pettee, Sr.
Fred Hedenschoug	Mamie Pettee
Arthur Wright	Parker J. Newell
Mrs. Susie Downing	Howard G. Gibbs
Exie Peterson	Mrs. Howard G. Gibbs
A. Ward Greenwood	Helen Perkins
Archibald Gibbs	Godfry F. Anderson
Roy Gibbs	Mrs. Anna L. Anderson
Charles L. Pendleton	T. P. Gunning
Harriet Grace Pendleton	Mrs. Vernie V. Wright
Fannie Shettel	Mrs. Carrie Hensel
James H. Wilson	S. R. Coppins
Marjorie A. Best	Mrs. Frank Kramer
Max Helen Peterson	Mrs. Charles Momert
Ada M. Harris	Glen R. Farley
Blanche M. Harris	Joseph Lanktree
Holmes D. Ferris	Miriam Nichols
Freada Nelson	Pearl Nichols
Emma Harwood	Milton Smith
Bertha Lothridge	Chester Williams
Dorothy Lothridge	Eula F. Williams
Madge Peterson	Lola M. Struthers
Ned Peterson	Janet E. Bryant

THE HAMPSHIRE COLONY CHURCH

John G. Minnick
Jennie M. Cottle
Charles M. Lea
Mrs. Lizzie Lea
Ethel M. Lea
Adrain M. Lea
Mildred Norton
Camilla K. Dunbar
Ruth G. Huntington
Joseph A. Huntington
Hattie Darlene Moran
Philip Gerner
Mrs. Elizabeth Gerner
Carl E. Gerner
Hazel A. Gerner
Henning Bjork
Ruth A. Berg
John J. Warfield
Sydney D. J. Harrison
Mrs. William M. Harris
John A. Rudiger
Althea A. Clark
James White
Mrs. Ida M. White
Verne Makutchan
Cecille Bell Bowman
Edward S. Ferris
Mrs. M. M. Kinney
Rozell Kinter
Mrs. Rozell Kinter
Enoch Oberg
Mrs. Enoch Oberg
Alice Vickery
Blanche Robinson
Blanche Yarrington
Mrs. Susie Yarrington

Stella Yarrington
Ruth Yarrington
Grace Yarrington
Edith Moscrop
Katherine Shepard
Joe S. Cowley
Eli Smith
Clarinda Smith
Grace Smith
Florence Smith
William H. Booth
Mrs. Ann E. Booth
May Booth
Mrs. Abbie J. Gunning
H. M. McCray
Mrs. H. M. McCray
Vera McCray
F. C. Duncan
Mrs. F. C. Duncan
Kate Duncan
Harry Dunbar
C. W. Messick
Mrs. Margaret Messick
Mary L. Uthoff

1907

Charles L. Trimble
Mrs. Eva C. Trimble
Ethel M. Lea
Mrs. S. R. Coppins
Henry O. Morris
Mrs. Henry O. Morris
Clark J. McManis
Mrs. Laura McManis
Lyle Garmen
Everette D. Lowe

ITS FIRST HUNDRED YEARS

Mrs. Everette D. Lowe
Lillian Lowe Oberg
Mrs. Adelaide Ward
Mrs. E. L. Sargent
Ava M. Gray
Beulah M. Baie
Hazel R. McCray
Mary Denhnam
Harry P. Phelps
Mrs. Josephine Phelps

1908

Sylvester T. Brigham
Byron Swarthout
Mrs. Grace Lowe

1909

Melvin Griswold
Mrs. Althea Griswold
Mrs. J. E. Shawl
Ray Shawl
Ruth Shawl
Joseph Pratt
Mrs. Laura W. Pratt
Louise Thomas
Mrs. E. L. Sargent
Merrill Reeve Norton
Blanche Sargent
Sue R. Essington
Dorothy May Pratt
Bess Ann Pratt
Ellis Edward Pratt
Mrs. Hannah Knox
James McInnes
Mrs. Ada McInnes
Marianna McKee
Hazel Hanson

Herma Hanson
Gladys Hanson
Adelbert Mowry
Mrs. Ada Mowry
Claude Mowry
Allen Mowry
J. C. Field
Mrs. Eva Field
Helen Field
J. LeRoy Strong
Nora Anthony
Mrs. Ina Nye

1910

F. W. Winbolt
Mrs. F. W. Winbolt
E. M. Stanard
Mrs. E. M. Stanard
Jessie Cook
B. M. Southgate
Mrs. Josephine Southgate
Olive Southgate
Paul T. Southgate
Dorothy T. Southgate
Vera Morgan
Vida Morgan
Beva Morgan
Bessie Morgan
Mary Lanktree
Mary Wingert
J. Massilon McConihe
John M. Rambo
Mrs. Florence B. Rambo

1911

Louis A. Garwood
Howard E. Stimson

THE HAMPSHIRE COLONY CHURCH

Sidney J. Gray
Howard W. Bryant
David Verle Naugle
Jacob Vivian Naugle
Milton Hoover
Mrs. Fannie J. Chester
L. M. Perkins
Mrs. L. M. Perkins
Cora Perkins
Emerson Perkins
Mrs. Frances T. Roe
Sumner Kasbeer
Mrs. Sumner Kasbeer
Guy Kasbeer
Marguerite M. Pettee
Harold Arthur Pettee
Wilbur Griswold
Roy Franks
James Fletcher
Mrs. Caroline M. Fletcher

1912

Nellye B. Nelson
A. Geneva Nelson
Evelyn C. Nelson

1913

Mrs. Anna Berlin
Newton Berlin
Irwin Berlin
Harold E. Parr
Anton A. Hallberg
Mrs. Alice Kasbeer
J. S. Nelson
Mrs. J. S. Nelson
S. Angie Murphy

Adelbert Vickery
Mrs. Anna Nellie Ross
Camilla B. Ferris
Maud Elizabeth Birkey
Dorothy C. Miller

1914

Geneva L. Wright
Pauline H. Wright
Blanche Landahl
J. P. Taylor
Albert E. Wagner
Mrs. Linna M. Hock
Harriet Beulah Greener
Bessie A. Landahl
Dee Howard Norton
Mrs. Dee Howard Norton
W. R. Shugart
Mrs. W. R. Shugart
Mrs. W. T. Naugle
Mrs. Elmer Gross
Charles Allen Gross
Mrs. Laura C. Wilson

1915

Henry J. Lee
Mrs. Henry J. Lee
Morgan J. Greener
Mrs. Morgan J. Greener
Mrs. Roxanna Shifflett
Charles Wixom
Mrs. Charles Wixom
Frank H. Wixom
Roy R. Wixom
Nellie A. Wixom
Geneva L. Wright

ITS FIRST HUNDRED YEARS

1916

W. G. Hallam
Mrs. W. G. Hallam
Mrs. D. H. Dean
Paul Bennett Ferris
James Albert Kasbeer

1917

David Johnson
Lola Lewis
Ruth Alexi
Minnie Warnecke
Harold Linn
Harry Zable
Wright Hedenschoug
Arthur Hedenschoug
Rubert Lewis
Douglas Ferris
Hugh Ferris
Reo J. J. Fletcher
Clyde Wixom
Jessie Wixom
Max Seelig
J. Forrest Peterson
Mrs. Mary Harrison
James Herron
Howard L. Warling
Virgil Lee Warling
Oscar Warling
Mrs. Zena Shettel
Vida V. Shettel
Evelyn Ross
Mrs. Oscar Warling
Hiram E. Piper
Viola L. Piper

Dorothy M. Piper
Donald Kay
William Harrison
Lillian Harrison
Carolyn Howard
Dorothy Morgan
Ethel Harrison
Lucile Stanard
Mrs. Vernie M. Palmer
Mildred Palmer
Myron L. Cass
Mrs. George Gray
J. A. Yarrington
Beulah Jensen
Herma M. Jensen
Taylor Jensen
A. H. Pannebaker, Jr.
Thomas Jensen
Mrs. Thomas Jensen
Gladys Jensen
Mrs. Laura Howard
Mrs. Maude Campbell
Bessie Young
Miles Fox
Mrs. Miles Fox
Mrs. Sarah Morgan
Alma Bennett
Mrs. Edna Pannebaker
Elizabeth Kay
Fred Warnecke
Britton Anderson
Harry Greenwood
Sidney Bryant
Walter Paschen
Vernon R. Hoover

THE HAMPSHIRE COLONY CHURCH

1918

Joseph Miller
Mrs. Joseph Miller
Mrs. Eva M. Greener
Lillian Ruttan
Frank Hoffman
Mrs. Frank Hoffman
Gerald Hoffman

1919

Mrs. G. T. Carpenter
D. W. Grant
Mrs. D. W. Grant
Guy L. Sharp
Mrs. Guy L. Sharp
Alice Mabel Sharp
Anna Marie Oberschelp
Mrs. Rosa Bachman
Mrs. Max Peterson Sapp
Alexander P. Smythe
Mrs. Alexander P. Smythe
Isabelle Phoebe Smythe
Earl K. Smythe
Sarah Grace Smythe

1920

Herbert L. Littlefield
Mary L. Littlefield
Esther G. Hooglund
Anna Marie Hooglund
Myrtle E. Pierson
Lorena B. Campbell
Alice L. Hock
Gladys M. Booth
Alice L. Anderson
Katherine D. Barrett
Marjorie E. Garvin

Margaret Bruton
Doris Bruton
Ruth Elizabeth Morris

1921

Jane M. Smith
J. H. Riley
Mrs. J. H. Riley
Mrs. Eunice G. Pratt
Charles A. Davis
Mrs. Charles A. Davis
T. L. Wilson
Mrs. T. L. Wilson
Edwin T. Nichols
Mrs. Edwin T. Nichols
Mrs. Grace Clark Norris
Marjorie Stauffer
Theodore Wilson
Margaret Helen Ennis
Madeline Bachman
Isabel Bryant
May Bryant
Charles P. Stauffer
Mrs. Persis Stauffer
Pauline Stauffer
Geneva Brenneke
Mrs. Jennie Brenneke
Eleanore Rawson
Richard Ferris
Cloyd Riley
Edwin Booth
Helen Booth
Robert Booth
Earl Lewis
Forrest Booth
Frances Adams

ITS FIRST HUNDRED YEARS

Jennie Burr
Mrs. Grace Adams
Mrs. Mary E. Houghton
Mrs. Roy Gibbs
Mrs. James Kasbeer
Albert Carlson
Mrs. Bessie M. Carlson
Mrs. Mona Lee
Anna R. Hoffman
Marie Ruger

1922

Minnie Agnes Phelps
Mrs. Elsie Edwards Sidle
Kermit Sidle
Roger William Harris
Morris Guy Campbell
Mrs. Luella Farwell
Grace Farwell
Elmer Conkling
Mrs. Elmer Conkling
Vivian Conkling
Eugene Conkling
Mrs. Eugene Conkling
Frank Billeaux
Mrs. Frank Billeaux
Isadore Hawdon

1923

Violetta Wilson
Margaret Pratt
Warren Fox
Lillian Bryant
Richard Campbell
Jeannette Kitterman
Clayton Adams
Viola Adams

Carrie Dunbar
Olive B. Pierce
Mrs. Orrin Spaulding
Mamie Hook
Norman Weeks
Mrs. Norman Weeks
Percy Allen
W. G. Hendricks
Mrs. W. G. Hendricks
Mrs. Anglett S. Haddock
Joseph Findley
Mrs. Joseph Findley
Orrin Spaulding
Antonio Fenoglio
Mrs. Antonio Fenoglio

1924

Robert James Watson
Mrs. Robert J. Watson
Mearns A. Booth
Mrs. Mearns A. Booth

1925

Marjorie May Simons
Eunice Morse
Charles Lester Booth
Grace Carolyn Farwell
Myron Curtis Hoover
John Sumner Kasbeer
Harvey A. Clark
Mrs. Daisy L. Clark
Helen Warnecke
Mrs. Mary L. Lewis
Mary Annette Page
L. D. Coulter
Mrs. L. D. Coulter
Robert Dean Coulter

THE HAMPSHIRE COLONY CHURCH

Edna B. Anderson
George Billeaux
Albert Carlson, Jr.
Aldine Duffield
William Nichols Findley
Miriam Findley
Virgil Fox
Gordon Kasbeer
Ronald Peterson
Ned Sapp
Pearl Uthoff
Ralph Crownover
Kenneth Huffaker
Roger Piper
Roy Piper
Mrs. Bess Pollard
N. M. Elder
Mrs. N. M. Elder
Paul Elder
Andrew Pollard

1926

John Bouxsein
Mrs. John Bouxsein
Mrs. Anna Riley
Gerda Bouxsein
Mervin A. Johnson
Beulah E. Wise
Mrs. John McCall
Helen Charles
Glen A. Foster
Jessie Harrison DeRose
Mrs. Herman Smith
Alta Louise Smith
Clarence Chelin
Mrs. Clarence Chelin

Mrs. Glen A. Foster
Mrs. Grace T. Graham
Evelyn E. Graham
Dorothy Ann Morse
A. E. Owens
Mrs. Stella F. Owens
Charles J. Greener
Maurice Bouxsein
Mrs. Maurice Bouxsein
Carl Henry Bouxsein
Helen L. Eastman

1927

H. L. Huffaker
Mrs. H. L. Huffaker
Jane M. Smith
Mrs. Hugh Ferris
Mrs. Percy Allen
Charles Vroom
Mrs. Charles Vroom

1929

H. William Stiles
Martha Stiles
Paul Stiles
Mrs. Frank Peterson
Mrs. Forrest Peterson
Max Pannebaker
Mrs. Edith L. Parker
Ruth Parker
Marian Hock
Dorothy Hock
Hazel Staples
Janet Green
Jack Kimberly
Robert Bradley
Jack Nickelson

ITS FIRST HUNDRED YEARS

Charles P. Burr

Melvin Hayes

Marion Powell

Helen Louise Hewitt

Olive Story

Charles Kasbeer

Edward L. Campbell

Harold Parr

Dick Sapp

Clyde C. Campbell

[NOTE.]—Wherever a name occurs more than once, letters have been taken and later the member has reunited with this church.

Echoes of A Century

A CENTENNIAL CELEBRATION

A NEW ENGLAND SERVICE OF SONG

A NEW ENGLAND DINNER

AN HISTORICAL PAGEANT

THE HAMPSHIRE COLONY CHURCH

An Appreciation

The Church desires to express its indebtedness
to all who have shared in the planning
and production of the program
of the Centennial
Celebration.

ITS FIRST HUNDRED YEARS

GENERAL CENTENNIAL COMMITTEES

HISTORICAL

Ella W. Harrison

Pauline Schenk

Olive Pierce

Jessie A. Phelps

F. W. Stewart

Carrie Dunbar

S. T. Brigham

BOOK

Jessie A. Phelps, Evelyn E. Graham, Editors

T. A. Fenoglio, Business Manager

PROGRAM AND PAGEANT

Minnie Agnes Phelps

Camilla B. Ferris

E. B. Cushing

MUSIC

Ozella Seward

Grace Farwell

Margaret Helen Paden

DINNER

Grace L. C. Norris

Nancy Jane Phillips

Mary L. Uthoff

Eva B. Field

Max Sapp

Edna Pannebaker

Elizabeth Ferris

Katherine S. Gibbs

HOSPITALITY

Mary L. Uthoff

Miriam Nichols

Hazel Kasbeer

Carrie Dunbar

Bess Carlson

PUBLICITY

Minnie Agnes Phelps

T. A. Fenoglio

Mary L. Uthoff

THE HAMPSHIRE COLONY CHURCH

Invitation

We hope you are interested in, and can attend
the Centennial Celebration of the Old

HAMPSHIRE COLONY
CONGREGATIONAL CHURCH
OF PRINCETON, ILLINOIS

which is being celebrated at the church Sunday,
March twenty-second, and Monday, March twenty-
third, nineteen hundred and thirty-one.

On Sunday morning at eleven o'clock the sermon
will be given by a former pastor. Sunday evening
at seven-thirty a sacred concert of early American
church music followed by an historical address.

Monday, a noontime dinner at one o'clock with
after-dinner talks and letters from former pastors
and friends. Monday evening at eight o'clock a
colorful pageant portraying our church history.

Cordially yours,
Invitation Committee,

Rev. H. W. Stiles,
Mrs. R. D. Harrison,
Mrs. Alfred Norris,
Mr. Eli Smith,
Mr. Sylvester Brigham.

ITS FIRST HUNDRED YEARS

A NEW ENGLAND SERVICE OF SONG

SUNDAY EVENING, MARCH 22, 1931

ARRANGED AND DIRECTED BY OZELLA SEWARD

Grace Farwell, Accompanist. Margaret Helen Paden, Historian

-
- | | | | | | | | |
|------------------|---|---|---|---|---|---|--------------------------|
| Melodeon Prelude | - | - | - | - | - | - | "In the Sweet By-and-By" |
| | | | | | | | Gertrude Skinner |
| 1 | Psalms—"Old Hundred" (1554) | | | | | | Puritan Chorus |
| | "Dundee" (1564) | | | | | | |
| 2 | Psalm 107 | | | | | | Mildred Shugart |
| 3 | Psalm with Interludes | | | | | | "Lift Thine Eyes" |
| | | | | | | | Daisy Hayes |
| 4 | "Mear" (1726) | | | | | | The First American Hymn |
| | | | | | | | Puritan Chorus |
| 5 | "O Sleep, Why Dost Thou Leave Me" | | | | | | Handel |
| | (A favorite of Nellie Custis, step-daughter of George Washington) | | | | | | Ruth Stevens |
| 6 | "One Sweetly Solemn Thought" | | | | | | Ambrose |
| | | | | | | | Men's Double Quartette |
| 7 | "Flee As A Bird" | | | | | | Dana |
| | | | | | | | Dorothy Trimmer |
| 8 | "Behold, There Shall Be A Day" | | | | | | Wooler |
| | | | | | | | Orville Brokaw |
| 9 | "Thanks Be To God" | | | | | | Dickson |
| | "God of Our Fathers" | | | | | | Warren |
| | (A Centennial Tribute) | | | | | | |
| | Arthur Fleming, David Hamm, Mac Russell, Alex Smythe, | | | | | | |
| | Van Fossler, Chester Williams, Jack Best, Emil Swanson | | | | | | |
| | Harold Lowry, Trumpeter | | | | | | |
| | Historical Address | | | | | | Rev. Vernon W. Cooke |

THE HAMPSHIRE COLONY CHURCH

A NEW ENGLAND DINNER

THE CHURCH DINING-ROOM

MONDAY, 1:00 P. M., MARCH 23, 1931

Toastmaster - - - - - Rev. H. Wm. Stiles

Solo—"Listen To The Mocking Bird" - - Evelyn Ross
Whistling Obligato by Margaret Helen Paden

Greetings from the State Conference - Dr. Robt. J. Locke

Greetings from the Local Churches - Rev. John Acheson

Words from Former Pastors—

Rev. Robert J. Watson

Rev. John W. Welsh

Solos - - - - - Ruth Stevens
"Just For Today"
"The Last Rose Of Summer"

Letters from Former Members - - Ella W. Harrison

Reminiscences—

Dr. H. M. Bascom

Rev. Chas. A. Nelson

Others

Closing Hymn - - - - "Blest Be The Tie That Binds"

ITS FIRST HUNDRED YEARS

An Historical Pageant

IN SEVEN EPISODES WITH A CAST OF ONE HUNDRED
AND FIFTY PERSONS

- I RUMORS OF COLONIZATION IN THE "FAR WEST"
- II THE MEETING IN WARNER'S COFFEE HOUSE
- III VOLUNTEERS FOR THE HAMPSHIRE COLONY
CHURCH
- IV THE ORGANIZATION OF THE HAMPSHIRE
COLONY CHURCH
- V THE DOUBLE WEDDING AT CONWAY
- VI PIONEERING IN ILLINOIS
- VII THE FIRST GOLDEN WEDDING CELEBRATED
IN PRINCETON

THE HAMPSHIRE COLONY CHURCH

PRODUCTION STAFF

DIRECTORS

Minnie Agnes Phelps
Martha Stiles

MUSIC

Ozella Seward
Grace Farwell Margaret Helen Paden

COSTUMES

Margaret P. McKee	
Grace Bryant	Louise Mosely
Kate Shepherd Gibbs	Sara Smythe
Freada O. Nelson	

PROPERTIES

	Edith Cowley	
Joe Cowley	Max Sapp	Virden Sapp
Grace Hoover	Eva Greener	Myron Hoover
Melvin Griswold		Harriet Weller

BONNETS

Elizabeth K. Wilson
Orpha Ellis Mary Stanard Miriam Nichols

STAGE

H. Wm. Stiles
J. C. Field T. L. Wilson M. G. Griswold

CURTAIN

George Billeaux Paul Stiles

USHERS

E. C. Pryor	
Myron Hoover	Bruce Grant
Richard Campbell	Albert Carlson
Ned Sapp	Albert Pannebaker
T. A. Fenoglio	Roger Piper
J. Forrest Peterson	Chester C. Williams
M. G. Campbell	Paul Stiles

ITS FIRST HUNDRED YEARS

EPISODE I

RUMORS OF COLONIZATION IN THE "FAR WEST"

1831

CHARACTERS

1931

Ezra Stebbins, a skeptic, - - - E. B. Cushing

Deborah Stebbins, his wife, - Mary Coman Cushing

TIME: February 10, 1831. Early candle light.

SCENE: A New England kitchen, Northampton, Massachusetts. (Mrs. Stebbins, an elderly woman, is seen sitting by the fire knitting. Footsteps are heard and she rises as her husband enters bundled up with woolen scarf, mittens, etc., and with a basket on his arm. She helps him off with his wraps and busies herself getting him a cup of coffee, opening his basket, putting away the groceries, etc. Meanwhile the man removes his boots and puts on carpet slippers, talking as he does so.)

Mr. Stebbins—Pretty cold tonight. Strong east wind. A storm brewing, I guess.

Mrs. Stebbins—Did you find the sheep man?

Mr. Stebbins—Yes, he'll be here Friday to get the wool. I sold the butter, too. Was just in time. Eben Sloan starts for Boston tomorrow morning, with a load of pork and was glad to get it. That's a hard trip to Boston—must be in the neighborhood of a hundred miles. It will take the better part of five days to make it. Eben is anxious to get off so he can get back while he can cross the rivers on the ice.

Mrs. Stebbins—Any of our folks in town today?

Mr. Stebbins—No, but Thomas Hunt is back and was at the tavern. You should hear the story he's telling. He claims to have been two hundred miles west of Ohio to what he calls the Illinois Country. You'd think, to hear him talk, that he'd been in paradise. He's getting the young folks all stirred up. Elijah and Eli Smith were there drinking in every word he said.

THE HAMPSHIRE COLONY CHURCH

Mrs. Stebbins—But there is nobody really thinking of going way out there, is there?

Mr. Stebbins—Yes, you remember a while back some of the younger men formed the "Illinois Colonial Association" or the "Hampshire Colony". Some call it one thing, some another. But anyhow, they are trying to get a colony together to go out west this spring.

Mrs. Stebbins—This spring! Why they can't do that. It's nearly the middle of February now!

Mr. Stebbins—Well, that's the talk anyhow. (Slight pause while he goes to his overcoat and takes a newspaper from his pocket.) I got "The Hampshire Gazette" on my way home. We'll see if there's anything in it about this colony talk. (Opens the paper, looks it over.) Yes, there is. See here. (Reads.)

"HAMPSHIRE COLONIAL ASSOCIATION"

"A meeting of the above association will be holden at Warner's Coffee House, Northampton, on Wednesday the 16th inst. at 7 o'clock in the evening. Persons interested and those desirous of uniting with them are invited to attend the meeting. Mr. Thomas M. Hunt, who has just returned from a trip of exploration to the new State of Illinois, will be present to address the meeting.

Per Order of Committee,
D. B. Jones, Sec'y."

"The printers of the Old County of Hampshire are requested to copy."

—"Old Hampshire County"—that means all the western end of Massachusetts—pretty well up to Vermont. Well—that begins to look as though they meant business. Wednesday, the sixteenth. That's next Wednesday, isn't it?

Mrs. Stebbins—But, I don't see why they want to go so far away and into the wilds. They'll have to begin life all over again.

Mr. Stebbins—Oh! they're looking for something easy. Think the winters are too long and cold here—say the soil doesn't yield enough to pay for tilling it. Young folks are

ITS FIRST HUNDRED YEARS

never satisfied. I don't know what's going to become of them—always wanting something just out of reach. What this old world's coming to is more than I can guess. (Pauses and reads a moment or two.) I'm tired—guess I'll go to bed.

(Rises, winds the clock, lights a candle and goes out. Mrs. Stebbins picks up the paper, reads a little while, then rises, grinds the coffee, puts out the cat and goes out.)

—CURTAIN—

EPISODE II

THE MEETING IN WARNER'S COFFEE HOUSE

1831	CHARACTERS	1931
George Brown, a clerk in the tavern,		Albert Pannabaker
Deacon Phelps, President of Hampshire Colony Association, - - - -		Robert G. Kelsey
Butler Denham, a traveler, - -		Richard Campbell
Nathaniel Chamberlin, a doctor, -		Laurence Deets
D. B. Jones, Colony Clerk, - -		Ned Sapp
S. D. Hinsdale - - - -		Herbert Littlefield
Seth C. Clapp - - - -		E. C. Prior
Israel Blodgett - - - -		J. R. Jardine
Thomas M. Hunt - - - -		Melvin Griswold
Daniel Brown - - - -		Aldean Duffield
Samuel Brown - - - -		Wright Hedenschoug
Elijah Smith - - - -		Robert Booth
Eli Smith - - - -		Myron Hoover
Ezra Stebbins - - - -		E. B. Cushing
John Leonard - - - -		Chester Williams

TIME: The evening of February 16, 1831.

SCENE: Warner's Coffee House, Northampton, Massachusetts. The clerk is at the desk; Hinsdale and Clapp are playing checkers at a side table. Enter, talking, Deacon Phelps, Thomas Hunt and Dr. Chamberlin. Enter by twos and threes the other characters. The deacon takes the chair and calls the meeting to order.

THE HAMPSHIRE COLONY CHURCH

Deacon—You are aware of the purpose of this meeting. It is sometime since the Hampshire Colony was organized here in Northampton from men gathered for the purpose from Amherst, Springfield, Belchertown, Hadley, and even from Putney and other points of Vermont.

At our last formal meeting, you will remember, the colony agreed to help pay the exploring expenses of our fellow townsman, Thomas M. Hunt, a druggist of this community, desiring to find a new location in the much talked of west. Mr. Hunt has recently returned and is here to-night. He will tell us what his explorations revealed and reply to any question we may desire to ask. Mr. Hunt.

Hunt—Well, there's so much to tell that I hardly know where to begin. Thanks to our good friend, O. W. Chamberlain of "The Hampshire Gazette", many of us had our attention called to the interesting volumes of Lewis and Clark. I profited greatly on my journey by my perusal of their illuminating observations of the new country and the trails in the far west.

I went by way of the Erie Canal and Great Lakes to Detroit in Michigan, and thence to Fort Dearborn, on the lake in the northern part of the new State of Illinois. Here I found land so low, swampy and beachy, that I wouldn't take it, for farming, as a precious gift. I then crossed probably a hundred and fifty miles of wonderful prairie land, for the most part admirably suited to cultivation, to Peoria which is situated on a little lake of the same name, really an arm of the Illinois River. There, I found that a two-horse stage ran infrequently between St. Louis and Galena by way of Springfield, so I decided to go on to St. Louis.

The land is wonderful. I did not see an acre of waste land on the way south of Peoria. But on the whole, the country between Fort Dearborn, both east and west of the Fort Dearborn trail to Peoria, appealed to me most. Broad sweeping prairies, no hills, no gullies; you can see for miles in all directions. It is all government land and you can

ITS FIRST HUNDRED YEARS

take up all you want at a dollar and a quarter an acre. The soil is a deep, black loam, rich and easily tilled. It needs no fertilizing and there are no stones or stumps to hinder cultivation.

Stebbins—Humph! You can't believe all you hear, men!

Daniel Brown—Did you say there are no stones in that land?

Hunt—Absolutely, none on the prairies. Why, you can run a clean furrow miles long and strike neither stones, trees nor stumps.

Stebbins—I'd have to see that. And say, I hear there are Indians running loose out there, too!

Samuel Brown—If there are no stones what do they build their fences of?

Elijah Smith—If there's no timber, how can houses be built and what about fuel?

Hunt—I said there were neither stones nor trees on the prairies, but the creeks and rivers are wooded so you need have no fear about building, fuel or fence material. Yes, Stebbins, there are Indians out there on the plains. It's their native land, you know, and they have done some pretty awful things to the whites. But one has to take a chance on his own scalp, look sharp, and hope for the best.

Clapp—What's the best way to get there, Mr. Hunt?

Hunt—Either by the way I went, or from Boston by boat to New Orleans, then up the Mississippi River to St. Louis and across country by wagon. This way is easiest and may take less time, but it costs more. It took me between five and six weeks the other way. I'll show you a trail map later.

Jones—Sullivan Conant, Mr. Bicknell, Rufus Brown, Israel Blodgett and I have already fully decided, Providence willing, to go out to northern Illinois in the fall, and I, having no family dependent upon me, agree to build, by spring,

THE HAMPSHIRE COLONY CHURCH

a double cabin to shelter you colony folks when you get there. (Applause.)

Deacon—What about churches and schools? We can't rear our families without them.

Hunt—Churches and schools? Why man alive, Illinois is a great stretch of raw, unbroken, unfenced prairie, miles upon miles in extent. Some roving Indians and a few scattered white settlers, but no modern advantages. You'll have to take your schools and churches with you, I guess.

Deacon—That's a worthy idea. We will follow it up and to that end I now invite all of you who are interested in the matter to come to my house on Wednesday evening next, to discuss the formation of a Hampshire Colony Church, which, under God's guidance, we may take with us to our new prairie homes. We will now adjourn for further informal talk with Mr. Hunt.

—CURTAIN—

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EPISODE III

VOLUNTEERS FOR THE HAMPSHIRE COLONY CHURCH.

1831	CHARACTERS	1931
Rev. Ichabod Spencer, the pastor of the First or		
Jonathan Edwards Church, - -	Rev. H. Wm. Stiles	
George Rockwell, the precentor, - -	C. R. F. Billeaux	

VOLUNTEERS

Ebenezer Strong Phelps - - -	Robert G. Kelsey
Anne Wright Phelps - - -	Isadore Hawdon
Amos C. Morse - - - -	Guy Campbell
Lucinda Morse - - - -	Maude Campbell
Elisha Wood - - - -	Fred Warnecke
Abigail Wood - - - -	Marie Warnecke
Samuel Brown - - -	Wright Hedenschoug
Daniel Brown - - - -	Aldean Duffield
Levi Jones - - - -	Joe Anderson
Louisa Jones - - - -	Dorothy Anderson
Alvah Whitmarsh - - -	Charles J. Greener
Naomi Whitmarsh - - -	Herma Naomi Clark
Elijah Smith - - - -	Robert Booth
John Leonard - - -	Chester C. Williams
Sylvia Childs - - - -	Gerda Bouxsein
Clarissa Childs - - - -	Myrtle Pierson
Maria Lyman - - - -	Eva M. Greener
Nathaniel Chamberlin - - -	Laurence Deets

TIME: The evening of March 9, 1831.

SCENE: The First or Jonathan Edwards Church, Northampton, Massachusetts. Audience seated. Rev. Spencer enters the pulpit; the precentor takes his accustomed place.

Rev. Spencer—Let us begin this meeting worshipfully with a hymn. (The precentor “lines” the hymn “How Firm A Foundation.” Following the singing, Scripture (Genesis 12:1-5) and a prayer by the pastor.)

Rev. Spencer—My friends, we have assembled today for a very serious matter. As you all know, a company of young people are thinking of moving to the far west to es-

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tablish new homes and settle a new land. We know little about this distant country except that there is very much land to be possessed. The character of a country is fixed by its beginnings, so it is desired that the great valley of the Mississippi be settled by men and women whose main object is not to make money, nor to escape from the restraints of society, but who desire above all else, to establish God-fearing homes, where children may grow up and carry on the good work begun by our Pilgrim fathers. That there may be, at once, a center about which all that is truest and best can rally, it has been decided to organize a church here, which shall be transplanted to Illinois soil. We know bitter hardships are most certainly connected with pioneer efforts. This new country is without road or house to guide the traveler. Hostile Indians lurk in unsuspected places. Until a crop can be raised the food supply will have to depend upon the fish of the streams and the game of the prairies. Homesickness will come, like an overwhelming flood and it is doubtful if the homes you now leave will ever be seen again by you. The journey is one long hardship. Some of you have endured the discomforts of the boats on the Erie Canal. The inadequate accommodations of the steam boats from Buffalo west, are little better and passengers must share space with animals and freight. From Fort Dearborn the journey continues by wagon over a roadless country in which are seemingly bottomless sloughs and heart breaking mud. There will be no friendly welcome awaiting at the end of the journey. It is a hard, a bitter prospect indeed. Consider well the step you are taking and let no one without a deep conviction that this call is of God dare attempt it. There is no need to say more. You have been thinking and praying—you have decided what you will do. Today, we are assembled to give you an opportunity to publicly express that decision. I ask any now in this audience who have chosen to accept this as God's call and who willingly offer

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themselves for candidates for membership in the proposed Hampshire Colony Congregational Church to now rise. (Succeeding a solemn pause, the volunteers singly and in couples, slowly rise.)

Rev. Spencer—

“The Lord bless thee and keep thee,
The Lord make His face to shine upon thee
The Lord lift up the light of His countenance upon thee,
And give thee peace.”

(Candidates resume seats.)

Rev. Spencer—On the second Lord’s Day, March 23, 1831, at 8 o’clock in the evening, this congregation is invited to reconvene in this meeting house to hear the report of a church council made up of pastors and delegates from Belchertown, Conway, and Northampton, Massachusetts, and of Putney, Vermont, which will hold an executive session immediately preceding the evening meeting at the house of Deacon Ebenezer Strong Phelps of this city to examine these volunteer church colony candidates and pass upon their letters, preliminary to the formal organization at that time of the Hampshire Colony Congregational Church and their fitness for membership therein. (The pastor raises his hand in benediction, the congregation quietly rises, stands with heads deeply bowed, then files solemnly and silently from the church.)

—CURTAIN—

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EPISODE IV

THE ORGANIZATION OF THE HAMPSHIRE COLONY CHURCH.

THE NORTHAMPTON CHURCH COUNCIL

1831	CHARACTERS	1931
Rev. Solomon Williams, pastor emeritus,	-	R. D. Harrison
Rev. Ichabod Spencer, present pastor,		Rev. H. Wm. Stiles
Hon. Lewis Strong, delegate,	- -	Frank Hoffman
Rev. Lyman Coleman, clerk of council,		
Belchertown,	- - -	Sylvester T. Brigham
I. Towne, Esq., delegate, Belchertown Church,		Eli Smith
Rev. Benj. H. Pitman, Moderator, Putney,		
Vermont,	- - - -	Rev. Frank S. Brewer
The Hampshire Colony Volunteers.		

TIME: The evening of March 23, 1831.

SCENE: The First or Jonathan Edwards Church, Northampton, Massachusetts. The Communion table is spread. Audience files in at intervals followed by members of the council. The meeting opens with the hymn, "Come Thou Almighty King." Rev. Coleman reads Scripture (Joshua 1:6-9) and prays.

TEXT: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.)

Rev. Pitman—As moderator I now present the Reverend Ichabod Spencer who will conduct this service.

Rev. Spencer—The council, called by the Northampton Church at a conference just concluded at the home of Deacon Ebenezer Strong Phelps, has satisfied itself as to the fitness of the candidates and the authority of their letters and finds them eminently suited to the great undertaking before them. We will now proceed to organize them into the Hampshire Colony Congregational Church. As your names are called, you will please come forward.

Ebenezer Strong Phelps and Anne Wright, his wife, of Northampton, Massachusetts.

Elisha Wood and Abigail, his wife, from Belchertown, Massachusetts.

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Amos C. Morse and Lucinda, his wife, from Belchertown, Massachusetts.

John Leonard from Warwick, Massachusetts.

Alvah Whitmarsh and Naomi, his wife, from the First Church of Springfield, Massachusetts.

Levi Jones and Louise, his wife, from South Church, Amherst, Massachusetts.

Nathaniel Chamberlin of Putney, Vermont.

Maria Lyman from the First Church of South Hadley, Massachusetts.

Samuel and Daniel Brown of Belchertown, Massachusetts.

Clarissa Childs, Sylvia Childs and Elijah Smith from Conway, Massachusetts.

(After they have come forward.)

My beloved, you have accepted the Confession of Faith of our church as your own; you will now enter into the Covenant.

"We, now, in the presence of God and His people most solemnly surrender ourselves, bodies and spirits, to God as a living sacrifice and we do renounce the world, the flesh and the devil, fully purposing, in the strength of the grace of God, to abstain from every evil way and to live a life of new obedience, making the Word of God our only rule and practice. We promise that we will constantly endeavor to promote the peace, the harmony and prosperity of the Church of Jesus Christ, walking with the members in Christian faithfulness and love, submitting ourselves to every divine ordinance for the Lord's sake, punctual and prayerful in our attendance on all the worship of God's house, that we will not neglect the seals of God's covenant, Baptism and the Lord's Supper, that we will strictly observe the Sabbath as Holy unto the Lord, that we will lend our influence to the cause of temperance and sobriety, observe secret devotion and, as far as God may give us opportunity, family worship, and in all things earnest in endeavor to perfect holiness in the fear of God, relying on the grace and spirit of Jesus Christ as we shall answer to Him at the last day. Amen."

Do you thus covenant with God and this Church?

(Candidates bow.)

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You are going out from the home of your fathers and the graves of your kindred. But God will go with you. Sometimes from the distant land you will look back to the scenes of your early lives and we can give your assurance that you will be remembered and loved when you are gone. Around these altars and from this Communion table, we pledge ourselves to send up our prayer to God in heaven for you. Seal your love to Christ and love to one another, over these august emblems of your Saviour's crucifixion and strengthen the cords of love that shall bind your hearts to the brethren you have left, when mountains rise and rivers roll between. Here, as a Church of Christ, you take your first communion. Soon you will find graves in a distant land, but "fear not, little flock; for it is your Father's pleasure to give you the Kingdom." God grant it to you. Amen.

(Candidates resume seats. There follows the sermon by Rev. Ichabod Spencer.)

My beloved brethren, if you would secure the prosperity of your infant church, you must be always attentive to your personal religion. If you are wrong there, you will be wrong everywhere. Your public acts and public influence, your prayers will all partake of evil, your piety will decline. The piety of any church is made up of the piety of its members, and if you would not injure the piety of others and diminish its influence, too, you must yourself possess a strong devoted, decided piety of the heart. Let these things that I have named be in you and abound, and your Father will give you the Kingdom. Be such a church as I have sketched and it must be, it will be that you will enjoy frequent revivals of religion and your little flock will be increased in numbers, in devotion, in piety, and in joys of the Holy Ghost.

(There follows the hymn, "My Faith Looks Up To Thee.")

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Rev. Brewer—I have this communication from neighboring congregations:

“To the Hampshire Colony Church:

“Greetings from the Sister Churches of this Vicinity.

“We wish to assure you that we are all greatly interested in your purpose to carry the Gospel of Christ to your new home in the far west. It is a great undertaking. Many colonies have gone west. We know of no others who have carried their church organization with them. A difficult journey confronts you. Unknown hardships and dangers await you in your distant home. Sometimes you will long for a glimpse of your old homes and the old familiar faces. But remember, the same kind Father keeps watch over His children wherever their steps may lead them. Lean upon His arm in the hours of sunshine and shadow alike. That arm never fails.

“‘They that wait upon the Lord shall renew their strength. They shall mount up on wings as eagles. They shall run and not be weary. They shall walk and not faint.’”

And now let us all look in prayer to Him that never faileth.

Almighty and Ever-lasting God, we humbly bow before Thee and invoke Thy blessing upon us as we gather here for this solemn service. Bless, we pray Thee, in an especial manner this group of men and women, who, under the guidance of Thy Spirit, this day have banded themselves together as a church of Christ. May this bond of Christian fellowship be as enduring as life itself. And as they are soon to start on their journey to a distant land, we beseech Thee, to protect them by Thy kind Providence from the dangers that may beset them along the way. As Thou didst lead Thy people of old through the wilderness to the promised land, even so, we beseech Thee, lead these, Thy people, in safety to their new home. And in Thine own good time, when we all shall have come to the end of the journey of life, grant that we shall again be united in our eternal home. Through Jesus Christ our Lord, we ask it. Amen.

(Slowly and silently the audience files out.)

—CURTAIN—

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EPISODE V

THE DOUBLE WEDDING AT CONWAY

"TWO BROTHERS WED TWO SISTERS"

"Mr. and Mrs. Elisha Bogue, of Conway, Massachusetts, announce the approaching marriage of their daughters, Sylvia Childs to Mr. Elijah Smith of Northampton, and Clarissa Childs to Mr. Eli Smith of the same place, to be solemnized at the family home at eight o'clock on the evening of March the thirty-first, eighteen hundred thirty-one.

"These young people are members of the recently organized Hampshire Colony with which, Providence permitting, they will depart early in June, to establish homes on the fertile prairies of Illinois.

"The prayers and kindly wishes of this entire section of the Commonwealth of Massachusetts will accompany them into the remote west."

—Hampshire County Gazette.

1831	CHARACTERS	1931
Mr. Elisha Bogue	- - - -	Frank Hoffman
Mrs. Elisha Bogue	- - - -	Jennie Fay Hoffman (Granddaughter, Elijah Smith)
Mrs. Ann Smith	- - - -	Clara Allen Harris (Mother, Elijah and Eli Smith)
Grandma Childs	- - - -	Orpha Ellis
Elijah Smith, groom,	- - - -	Robert Booth
Sylvia Childs, bride,	- - - -	Gerda Bouxsein
Eli Smith, groom,	- - - -	Myron Hoover
Clarissa Childs, bride,	- - - -	Myrtle Pierson
Nancy Stearns, bridesmaid,	- - - -	Helen Booth
Phoebe Snow, bridesmaid,	- - - -	Eunice Morse
Israel Winslow, groomsman,	- - - -	Richard Campbell
James Talbot, groomsman,	- - - -	Ralph Crownover
Betsey Blodgett, serving maid,	- - - -	Marjorie Simon
Mary Dalton, serving maid,	- - - -	Alice Anderson
Isaac Towne, soloist,	- - - -	Orville Brokaw
Nancy Doolittle, cousin	- - - -	Alice Hock
Mary Pitman, cousin,	- - - -	Dorothy Piper
Eugene Strong, uncle,	- - - -	T. A. Fenoglio

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GUESTS

Mr. and Mrs. Fred Warnecke, Mr. and Mrs. Maurice Bouxsein, Mr. and Mrs. Virgil Kasbeer, Mr. and Mrs. Forrest Peterson, Mr. and Mrs. Norman Weeks, Wright Hedenschoug, Aldean Duffield, Isadore Hawdon, Ruth Parker, Julia Phelps Sisler, Chester C. Williams, Dorothy Piper, Mervin Johnson, Pauline Stauffer, Violetta Wilson, Myron Hoover, Alice Anderson, Marjory Simons, Albert Pannebaker, Richard Campbell, Gretchen Baisch, Ned Sapp, T. A. Fenoglio, Emil Swanson, Orville Brokaw, Laurence Deets, Evelyn Ross, Grace Farwell, Evelyn Graham, Geneva Nelson, Cora Perkins, Minnie Warnecke.

TIME: The evening of March 31, 1831.

SCENE: Roomy parlor in home of Elisha Bogue, Conway, Massachusetts. Enter Bridal Party, preceded by Reverend Ichabod Spencer. The marriage ceremony is solemnized. Congratulations, felicitations, etc.

Nancy Doolittle—It must indeed be hard for you, Mrs. Bogue, to have your daughters go so far away, and especially into such a wild and unsettled state as Illinois.

Mrs. Bogue—Yes, it is hard and at first I could not reconcile myself to it, but a woman's first duty is to her husband, and both my daughters have chosen good men, who will, I am sure, cherish and protect them.

Mary Pitman—I'd have to be desperately in love with a man to risk my scalp in that wild land.

Mrs. Smith—Well, my child, unless you love a man enough to go with him to the ends of the earth—yes, and jump off, if need be—you'd better never marry at all.

Eugene Strong—There's a test, young lady, which will call for some loyalty to measure up to.

Mary Pitman—Or a full sized man, maybe?

Mrs. Smith—You young folks must stop chattering and listen to the music.

(Isaac Towne sings "Believe Me, If All Those En-

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dearing Young Charms." Enter Betsey Browne and Mary Dalton with wedding cakes which they place, with knives, on side table. Brides come forward; each takes a knife and cuts first slice of cake.)

—CURTAIN—

EPISODE VI

PIONEERING IN ILLINOIS

1831	CHARACTERS	1931
Elijah Smith	- - - -	Robert Booth
Mrs. Elijah Smith	- - - -	Gerda Bouxsein
Eli Smith	- - - -	Myron Hoover
Mrs. Eli Smith	- - - -	Myrtle Pierson
Dr. Chamberlin	- - - -	Lawrence Deets
Deacon Phelps	- - - -	Robert G. Kelsey

TIME: Ten A. M., October 20, 1831.

SCENE: The log cabin of Eli and Elijah Smith, three miles north of Princeton, Illinois. Elijah Smith is working on the cabin. Enter Deacon Phelps and Dr. Chamberlin.

Elijah Smith—Good morning, brethren. Fine autumn day, isn't it?

Dr. Chamberlin—Busy, I see.

Elijah Smith—Yes, winter will soon be here and we must have shelter.

Dr. Chamberlin—(looking about) Well, you folks are going to have a fine home here. You and Eli are wise to build a double cabin. It is much safer these times and costs less, too.

Deacon Phelps—And you've a choice location, too, Elijah. It seems more like home, somehow, to see the timber so near.

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Elijah Smith—We think so. Only wish you were nearer. There are only six of the Hampshire Colony Church left here, now that Brother Amos is gone.

Deacon Phelps—Yes, I miss him very much, indeed. You remember his family came out from Massachusetts with mine.

Dr. Chamberlin—It was partly on account of Brother Morse's death that we rode out this morning, Elijah. He was church clerk, you know, and we must choose someone in his place. You, Deacon Phelps, will preside at the session, will you not?

Deacon Phelps—As senior deacon I suppose it is fitting. (Pause) As you both know, Amos S. Morse was duly elected church clerk when the Hampshire Colony Congregational Church was organized in Northampton, Massachusetts, last March. Whom will you suggest to act in his stead?

Elijah Smith—I nominate Brother Chamberlin.

Deacon Phelps—I am quite content and, as the women members of the church are not permitted to vote, your wish and mine must, I think, prevail. Let us ask God's blessing upon our choice. But first Brother Smith, better call your wife, her sister Clarissa, and your brother Eli. They, I think, will desire to join us in a season of prayer.

(Elijah Smith steps to the cabin door and calls them. Enter Mrs. Elijah Smith and Mrs. Eli Smith from cabin; Eli Smith follows from the rear with his gun on his shoulder. All wish the callers "Good Morning" and step to one side.)

Deacon Phelps—Brother Smith, will you lead us?

Elijah Smith—Our Father, Thou who hast for Thine own good purpose called unto Thyself, thy servant Amos Morse, be pleased to bless, in word and deed, our brother upon whom Thy mantle of service has this day fallen, and "unto Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that work-

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eth in us", unto Him be glory in the Church of Jesus Christ throughout all ages. Amen.

Deacon Phelps—Brethren, as you are aware, I am by trade a clockmaker and a silversmith, and as there is no opening for my labors in this new section of the state, it seems inevitable that for a time I continue in Springfield. I therefore ask letters for myself and wife to the Presbyterian church of that place.

Dr. Chamberlin—We deeply regret, that you, Deacon Phelps, our senior counselor, must again leave us, thus depleting our little flock to only four. God's will be done. May His blessing attend you. With Brother Smith's sanction, I, as clerk of the Hampshire Colony Church, will supply your letters. Will you, Brother Phelps, before you go from our midst, lead us in a word of prayer?

Deacon Phelps—O Lord, let Thy work appear unto Thy servants and Thy glory unto their children and establish Thou the work of our hands upon us, yea the work of our hands, establish Thou it. Amen.

—CURTAIN—

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EPISODE VII

FIRST GOLDEN WEDDING CELEBRATED IN PRINCETON, ILLINOIS.

EBENEZER STRONG PHELPS and ANNE WRIGHT PHELPS

Northampton, Massachusetts, February 24, 1812

Princeton, Illinois, February 24, 1862

RECORD.

"The fiftieth wedding anniversary of Deacon Ebenezer Strong Phelps and Mrs. Anne Wright Phelps was celebrated at the house of their son-in-law, Lewis J. Colton, Esquire, of Princeton, Illinois, on Monday, February, February 24, 1862.

"Five of their six children—three sons and two daughters—, two sons-in-law, two daughters-in-law, nine grandchildren and a large company of invited guests assembled, during the afternoon and evening to do them honor. The family and intimate friends being convened in the large parlor, the aged couple, attended by Charles Phelps, Esquire, (a brother) as groomsman and Mrs. Charles Phelps as bridesmaid, came in, took their stand and joined hands. After prayer by Rev. H. C. Hammond, the clergyman of the Hampshire Colony Congregational Church, the following program was carried out."

[NOTE—The subject matter in this entire episode is made up of extracts from the original addresses given on the above occasion; its personnel, real people who emigrated to Illinois from 1830 through the Fifties and were active and vital factors in the church and community life of this section of Bureau County.]

1862	CHARACTERS	1931
Deacon E. S. Phelps	- - -	Rev. E. B. Cushing
Anne Wright Phelps (Mrs. E. S.)	-	Clara Allen Harris
Charles Phelps (brother of E. S. P.)	-	A. C. Best
Mary Strong Phelps (Mrs. C.)	-	Minnie Agnes Phelps (Granddaughter, C. P.)
Lewis J. Colton (son-in-law)	-	Hugh H. Ferris
Mrs. L. J. Colton (daughter)	- -	Maude C. Ferris
Mrs. J. G. Bubach (daughter)	-	Grace Phelps Sisler (Grandniece of E. S. P.)

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E. Hinsdale Phelps (son)	-	-	Alex Smythe
Mrs. E. Hinsdale Phelps	-	-	Sara Smythe
Ebenezer Strong Phelps, Jr.	-	-	Robert G. Kelsey
Mrs. E. S. Phelps, Jr.	-	-	Isadore Hawdon
James R. Phelps (son)	-	-	J. Forrest Peterson
Mrs. James R. Phelps	-	-	Violet Peterson
Mrs. Harriet Phelps Carpenter	-	-	Alice Grant
(Neice of E. S. P.) (Great-great granddaughter E. S. P.)			
George R. Phelps (nephew of E. S. P.)			Albert Pannebaker
Lois Phelps, (granddaughter of E. S. P.)	-		Rachel Staples
Alice Colton (Judd) (daughter of L. J. C.)	-		Jean Hewitt

GUESTS

Flora Colton Carpenter	-	-	Miss Lillian Ruttan
(Daughter of L. J. C.)			
David Phelps	-	-	Charles Phelps Burr
(Grandson of E. S. P.)			
Willis Colton	-	-	James Edwards Skerry
(Grandson of E. S. P.)			
Deacon Caleb C. Cook	-	-	Mr. Chester C. Williams
(Great grandson of C. C. C.)			
Mr. John H. Bryant	-	-	William Cullen Bryant
(Great grandson of J. H. B.)			
Mrs. John H. Bryant	-	-	Miss Grace Bryant
(Grandniece of J. H. B.)			
Mr. Curtis J. Lyons	-	-	Aldean Duffield
Chauncey D. Colton	-	-	Chas. H. Gibbs
(Brother of L. J. C.)			
Mrs. Chauncey D. Colton	-		Mrs. Ada Colton Norton
(Daughter of C. D. C.)			
Mr. Elijah Smith	-	-	Mr. Wm. N. Shugart
Mrs. Elijah Smith	-	-	Mrs. Grace Smith Elder
(Granddniece of E. S. and granddaughter of Eli)			
Mr. Eli Smith	-	-	Mr. Eli Smith, Jr.
(Brother of Elijah Sr.) (Son of Eli Sr.)			
Mrs. Eli Smith	-	-	Mrs. Eli Smith, Jr.
Deacon Lazarus Reeve	-	-	Mr. Reeve Norton
(Grandson of L. R.)			

ADDITIONAL GUESTS

Hon. Owen Lovejoy, M. C.	-	Mr. Elijah Parish Lovejoy
(Son of O. L.)		
Mrs. Owen Lovejoy	-	Mrs. Sophia Lovejoy Dickenson
(Daughter of O. L.)		

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Mr. James Smith	-	-	-	-	T. L. Wilson
Mrs. James Smith	-	-	-	-	Miss Lucy Smith (Niece of J. S.)
Mrs. Phylinda Robinson	-	-	-	-	Mrs. W. C. Ross
Mr. Stephen Paddock	-	-	-	-	C. D. Tedrow
Mrs. Stephen Paddock	-	-	-	-	Mrs. Margaret Paddock McKee (Daughter of S. P.)
Miss Mary Denham	-	-	-	-	Mrs. T. L. Wilson
Dr. Wm. Anthony	-	-	-	-	C. R. F. Billeaux
Mrs. Wm. Anthony	-	-	-	-	Mrs. C. R. F. Billeaux
Mr. Edwin G. Smith	-	-	-	-	Mr. David S. Hamm
Mr. Alby Smith (and family),	-	-	-	-	Mr. Dee Norton (and family) (Great grandson of A. S.)
Miss Elizabeth Colton	-	-	-	-	Mrs. Mildred Norton Andrews (Daughter of C. D. C.) (Granddaughter of C. D.C.)
Mr. John Walters	-	-	-	-	Mr. Emil Swanson
Mr. Cyrus Bryant	-	-	-	-	Mr. Arthur Bryant (Grand-nephew of C. B.)
Mrs. Cyrus Bryant	-	-	-	-	Miss Agnes Robinson (Granddaughter of C. B.)
Mrs. Cyrus Colton	-	-	-	-	Mrs. Hattie Colton Green (Granddaughter of C. C.)
Mr. Joseph H. Brigham	-	-	-	-	Mr. Sylvester T. Brigham (Son of J. H. B.)
Mrs. Joseph H. Brigham	-	-	-	-	Miss Olive Pierce
Mr. and Mrs. H. Solomon Burr	-	-	-	-	Mr. and Mrs. H. E. Burr (Grandson of H. S. B.)
-----	-	-	-	-	Robert Hinman Burr (Great-great grandson of H. S. B.)
Mrs. Rachel Downing	-	-	-	-	Miss Mabel Downing (Granddaughter of R. D.)
Mrs. Samuel Fay	-	-	-	-	Miss Mary Fay (Granddaughter of S. F.)
Willis Colton	-	-	-	-	James Edward Skerry (Son of L. J. C.) (Great-great grandson of S. L. F.)
Mr. and Mrs. Sydney Smith	-	-	-	-	Mr. and Mrs. Douglas Ferris (Grandson of S. S.)
Mrs. Roland Moseley	-	-	-	-	Miss Fannie Moseley (Granddaughter of R. M.)
Mr. Otis Dunbar	-	-	-	-	Mr. Fred Henderson Dunbar (Grandson of O. D.)
Mrs. Otis Dunbar	-	-	-	-	Miss Camilla B. Ferris (Granddaughter of O. D.)

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Deacon Harvey B. Leeper	-	-	-	Dr. A. E. Owens
Mrs. Harvey B. Leeper	-	-	-	Miss Carrie Dunbar
Mrs. N. A. Keyes	-	-	-	Miss Etta Shepherd
Mrs. Elizabeth Wiswall	-	-	-	Mrs. Elizabeth M. Cowley
Mr. and Mrs. Seth Clapp	-	-	-	Mr. and Mrs. J. R. Jardine
Mr. and Mrs. Rufus Carey	-	-	-	Mr. and Mrs. George Gray
Mrs. Amanda Stowell	-	-	-	Mrs. Gertrude Skinner
Mr. and Mrs. Sam Dunbar	-	-	-	Mr. and Mrs. James Fletcher
Mr. and Mrs. John Crittenden	-	-	-	Mr. and Mrs. J. H. Pratt
Miss Ann Pruden	-	-	-	Mrs. Wm. H. Shugart
Mr. and Mrs. W. C. Chamberlain	-	-	-	Mr. and Mrs. F. W. Stewart
Mrs. Jane Cook Trimble	-	-	-	Miss Freada Nelson
Mr. and Mrs. Henry Morris	-	-	-	Mr. and Mrs. Chas. J. Morris
Mr. and Mrs. Egbert Norton	-	-	-	Mr. and Mrs. J. C. Field
Mr. and Mrs. James Everett	-	-	-	Mr. and Mrs. J. J. Shugart
Mr. and Mrs. Micajah Triplett	-	-	-	Mr. and Mrs. Glen Foster
Mrs. Caroline Smith	-	-	-	Mrs. Clara Frances Smith
Mrs. Emily Wiswall Triplett	-	-	-	Miss Edna B. Anderson
Dr. and Mrs. William Converse	-	-	-	Mr. and Mrs. M. Griswold
Mrs. Electa Smith	-	-	-	Miss Evelyn E. Graham
Miss Pluma Chamberlain	-	-	-	Mrs. A. E. Owens
Mr. and Mrs. Wm. P. Griffin	-	-	-	Mr. and Mrs. D. J. Johnson
Mrs. Deborah Brown	-	-	-	Mrs. E. M. Stanard
Mr. and Mrs. George Brown	-	-	-	Mr. and Mrs. S. S. Evans
Miss Harriet Wiswall	-	-	-	Mrs. Beva Hedenschoug
Mrs. Abbie Converse	-	-	-	Miss Mary Uthoff
Mrs. Hannah Charlton	-	-	-	Mrs. Jessie Baisch
Mrs. R. L. Newell	-	-	-	Miss Grace Farwell
Mr. and Mrs. John P. Blake	-	-	-	Mr. and Mrs. L. Huffaker
Mrs. Mehitabel Corse	-	-	-	Mrs. Charles H. Gibbs
Mrs. Aurelia Langworthy	-	-	-	Mrs. F. E. Coulter
Mrs. Justus Stevens	-	-	-	Mrs. Newcomb Stevens
Mrs. Joel Doolittle	-	-	-	Miss Ozella Seward

TIME: Early candlelight, February 24, 1862.

SCENE: The roomy parlor in the home of Mr. and Mrs. Lewis J. Colton on the Peru Road, two and one-half miles east of Princeton, Illinois.

Pastor, family and intimate friends to the number of fifty assembled. Enter Deacon and Mrs. Ebenezer Strong Phelps attended by their brother and his wife, Mr. and Mrs. Charles Phelps. Rev. H. S. Hammond, pastor of the Hampshire Colony Church advances, greets the wedding party and speaks as follows:

ITS FIRST HUNDRED YEARS

ADDRESS BY REV. H. S. HAMMOND,
Pastor, Hampshire Colony Congregational Church.

Venerable and beloved friends:

This is emphatically the occasion when "days should speak and multitudes of years teach wisdom." The great charm and benefit of this day is, that we may hear the counsels of age and experience. It can seem little less than presumption for one to come forward to address you who was not born until three years after you had, in the maturity of adult years, stood up together and entered into the holiest of human relations. Yet age is proverbially indulgent to the young. Suffer me then, before we listen to the voices from the past, to extend to you the congratulations of the assembled guests on the return of this joyful anniversary.

And first, you are to be congratulated on your long and peaceful lives. Existence is itself a blessing, and we all instinctively desire length of days. Yet few are permitted to see three score years and ten. But both of you have reached and passed that limit. We must look upon you as representatives of a past century.

Some of the mightiest convulsions that ever shook our world occurred within your recollection, but a kind Providence has appointed for you a quiet, retired and peaceful life. You have been permitted in a comparatively private sphere to cultivate the Christian graces, discharge your civil and social duties and prepare for another world.

We congratulate you also that you have lived in an eventful period of the world. You have been the spectators of wonderful events. It is not only a blessing to live, but still more to live at a good time in the world. And had you chosen the period of your earthly probation, what other more interesting age could you have selected?

Born, one of you with the Constitution of the United States, and the other not long after, your memory goes back to the administration of the great Washington, at

THE HAMPSHIRE COLONY CHURCH

whose death you were old enough to be mourners, and follow down through all the succeeding administrations great and little, to the present day. You have seen the growth of these states from thirteen to thirty-four and have seen the increase of our population from three millions to thirty-two millions and have seen this people spread over and take possession of this vast territory. Your native state contained the cradle of liberty, and in your youth, yea at the time of your marriage, the great state where you have now long resided and where you expect to lay your bones, and whose soldiery is second to none in their efforts to put down by force of arms the present civil uprising against our nation and save the liberties our fathers gained, was known only as a distant, unsettled territory.

The great progress in the arts and sciences since your recollections, the inventions and discoveries, the improved modes of living, of traveling, of communicating with friends time would utterly fail me to specify. I leave them for you to speak of in the informal discourse we expect in this social interview.

But I must mention some of the triumphs of the Redeemer's Kingdom you have witnessed.

The vast system of Christian benevolence, with its many ramifications of foreign missions, home missions, Bible societies, tract societies, Sababth-school societies, homes for the friendless, homes for the seamen, and a score of other benevolent institutions have had their principal growth since your marriage.

You have seen great and precious revivals of religion—great progress in the churches of Christ at home and abroad. That you have lived in such an age of progress and triumphs of right must be to you a matter of rejoicing. Could you see one more triumph, I mean the triumph of right and justice over slavery in our land, we doubt not you would with old Simeon cheerfully say, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salva-

ITS FIRST HUNDRED YEARS

tion." We are not without hope that you will live to witness even that.

We congratulate you on the abundance of your domestic happiness. For half a century you have enjoyed this most blessed of all human relations. And, because, we fancy, yours was not a hasty, inconsiderate marriage, but one founded on intimate knowledge of each other, derived from early association and long acquaintance, and what is now perhaps too lightly esteemed, a long bethrothal more than all, founded on a hearty mutual agreement in the great end of life. The solemn vows which you assumed fifty years ago to-day have been faithfully remembered. For much more than half a century you have been numbered among the Lord's people. Your names were on the church records before your marriage. For almost half a century one of you has been an office bearer in the Church of Christ. You erected your family altar when you first had a fire-side of your own. And through the blessing of a covenant keeping God, you have been permitted to see your children walking in your footsteps. Blessed of the Lord and highly favored must we be permitted to call you.

We congratulate you also as we look to the future; for, another fifty years will roll away. Time has not ceased his flight with the return of this anniversary—the pendulum is swinging even while the clock is striking the hour. And so another period of fifty years has already begun.

That God may bless you even down to death and cause men to bless your memory when you are gone, is our fervent prayer.

ADDRESS BY DEACON CALEB C. COOK

In Behalf of the Church.

Venerable Brother and Sister:

The honor has been conferred upon me of extending to you, on this felicitous occasion, the congratulations of the church of which you are members.

I could wish that this duty had fallen to the lot of

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one more gifted, but according to my ability I will discharge it with sincere pleasure.

It was my happiness to know you back in your early home and I can testify that then, among those who had known you from your youth up, you both were highly esteemed and honored. I can scarcely find fitting terms to express your relations and services to this church. With you originated the idea of forming the Hampshire Colony Church in old Massachusetts, to be transplanted thence to this western prairie. You were chosen one of its first deacons, and although on your first removal west, Providence prevented your locating with us, during the few years of your absence your prayers followed us. When you returned you brought us an accession of wisdom, of business talents, of influence, of piety and of strength. Your watchfulness over the interests of this church has been constant and untiring; your labors as an officer, a brother, a superintendent of the Sabbath-school have been abundant; your contributions an example of liberality, your prayers unceasing.

Through Divine grace you have also discharged faithfully your duties as a citizen of this community and so "have had a good report of them that are without", which, coupled with the Christian reputation of your long associate deacon, the late Dr. Nathaniel Chamberlin, has greatly honored the church and the religion of Christ.

We congratulate you also that for fifty years you have been blessed with a companion who has been a partaker of the same precious faith, has shared your joys and sorrows in prosperity and in adversity, and whose adorning has been such as the apostle describes as "of a meek and quiet spirit which is, in the sight of God, of great price."

ADDRESS BY E. S. PHELPS, JR.,
In Behalf of The Children.

Dear Parents:

In behalf of the children I would say: We have often

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felt thankful that you have reared and trained us up in the fear of God.

You taught us to live—not alone for selfish purposes, but that the great object in life is to make the world better for our having lived in it.

The times demand of us much more than they did of you. Christ is overturning the world and the church; and the true spirit of progression is about to lift up its standard.

“The gloomy night is breaking,
E’en now the sunbeams rest
With a faint but cheerful radiance
On the hilltops of the west.”

We feel that, as your children, we can truly “rise up and call you blessed”. You have blessed the world by living in it. Shall we do less? We feel a desire to go forward in every good word and work, that we may be prepared, at the end, to hear, “Well done, good and faithful servants,” and, as one unbroken family, meet in the spirit-world, blessing and being blessed, where parting will never come.

ADDRESS BY CURTIS S. LYONS

In Behalf of The Grandchildren.

Our esteemed and beloved grandparents and friends:
Happy greeting:

We of the third generation wish to unite our voices with those of our parents and older friends in congratulating you at this time. We can form but little idea of what it is to have lived seventy or seventy-five years, but the Bible calls long life a blessing and we are glad you have been thus blessed. We are glad that you have lived to see us grow up around you, with our smiles and frolic; for, though we are full of mischief and confess to be often troublesome, we know you consider us as blessings.

We are thankful this day has come; for we are apt to think that you were always old: that Deacon Phelps was always gray, and that Grandma always stooped just a little.

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But today reminds us that once it was "Eben" and "Anne"—the old gentleman whispers that it was "Strong" and "Annie"—who delighted in each other's smiles, who rode to the music of the sleigh bells in the snowy valley of the Connecticut under the leafless, swaying branches of the old elm trees; who walked together on summer evenings in the holy consecrated shade of those same trees; who, to speak less poetically, were "cutting around generally" in the days when Commodore Perry was thundering away in the battles of Lake Erie and General Jackson was giving "Hail Columbia" to the Britishers at New Orleans. It is suspected that Anne feared in those days that "Ebenezer" would have to be "set up" as a mark for the British to shoot at. Sundry funny things, too, may be remembered of those times, but we will be reverent and leave it for the old people to make fun of each other.

But little folks should be seen, not heard; so our words must be few.

As the years go on we trust you will yet enjoy them; that we, too, will grow older and wiser and better able to comfort and sustain you; and that we may all be preparing for that place where all shall be "golden", clear and bright, where shall be consummated the wedding of the spotless Lamb of God, to the holy bride, the Church.

THE HISTORY OF EBENEZER STRONG PHELPS.

I, Ebenezer Strong Phelps, was born in Northampton, Massachusetts, September 3, 1788, being the fourth child of Nathaniel and Lucy Phelps, of the fifth generation of Nathaniel Phelps that settled in Northampton in 1660.

My wife, Anne Wright, daughter of Asahel and Rachel Wright, was born in Northampton, May 10, 1781, a descendant of one of the early settlers of Northampton.

I was named after my maternal grandfather, Captain Ebenezer Strong of Newhampton. My grandfather was a captain in the American Revolution.

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I enjoyed the usual common school opportunities until June, 1803, when I was apprenticed to Mr. Isaac Gere of Northampton to learn the business of silver and goldsmith, also making brass eight-day clocks. I was at that time in my fifteenth year.

In the spring of 1806 a revival of religion commenced among the young people on the "plain". It spread soon into all parts of the town. The young girls with whom I associated were among the first awakened. Soon numbers of them were hopefully converted and on the first Sabbath in June, as many as sixty persons, mostly youths, were admitted to the church. One of that number, Anne Wright, then about fifteen years old. The revival continued and on the first Sabbath in August about thirty were admitted, one of whom was Ebenezer Strong Phelps, then nearly eighteen years of age.

In January, 1809, Mr. Gere, with my parents' and my own consent, sent me to Newark, New Jersey, to work in the jewelry business for Messrs. Hinsdale and Taylor, I being in my twenty-first year. I went to Newark at the close of a very interesting revival of religion under Dr. Griffin and in March of the same year was received by letter into the church.

I have since considered it one of the greatest blessings of my life that I spent those three years in Newark. I think I obtained clearer views of the nature of religions of Christ during those years, than in all my life.

In January, 1812, owing to the dullness of business on account of the prospect of war with Great Britain, I left Newark and returned to my father's in Northampton. The prospect of business being so poor in the States and a number of my acquaintances having gone to Montreal, Canada, I made up my mind to go. But for about six years, I had been paying my attentions to Miss Anne Wright. We concluded before I left for Canada, we had better be married. We were married February 24, 1812.

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Soon after our marriage, the prospect of war becoming stronger and Mr. Gere having offered to go into the jewelry business with me, I concluded to give up going to Canada and went to Boston to purchase tools and materials to commence business. In June war was declared against Great Britain. In September Mr. Gere died. It was thought best by us and our friends that James Crooks, who had been working as a journeyman with Mr. Gere and myself, buy the stock on hand, hire the store and carry on the business. We did so and the business continued under the firm of Crooks and Phelps.

During our sojourn in Northampton six children were born to us. All but one, Charles Chester, are present with us to-night.

Twenty-five of the thirty-three grandchildren God has given us are now living.

During our continuance in Northampton, God blessed the church there with many interesting revivals in which we were permitted to labor. When I was twenty-eight years old, in 1816, I was chosen one of the deacons, which office I held until March 23, 1831, when the Hampshire Colony Church was formed and I was chosen one of its deacons.

On May 4, 1831, my eldest sons, Hinsdale and Charles, started for Illinois, meeting Dr. Chamberlin in Albany. June 13, we, with the rest of our children and a few friends, left for Illinois. We arrived safely in Springfield, on the twenty-sixth day of July, 1831. I came up here from Springfield. A church meeting was called and met at a log cabin which Brother Elijah Smith and his brother Eli were building about three miles north of the present courthouse.

Present at that meeting were the following male members: Deacon Nathaniel Chamberlin, Ebenezer Strong Phelps and Elijah Smith. After a season of prayer I requested letters for myself and wife to the Presbyterian church in Springfield, which were granted.

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In May, 1835, we moved with our family to Princeton and were received on letter into the Hampshire Colony Congregational Church. Since then we have been connected with it, have shared its joys and sorrows, its blessings and its sins. Of its sins I feel to confess and lament my share. I think I have continually a comfortable hope that I am truly a child of God. I am, through grace, enabled to look forward to the grave and eternity without anxious fear and do expect through atonement and mediation of Jesus Christ, our Redeemer, to be admitted to the Marriage Supper of the Lamb.

Our experience is that God is a faithful God. And my testimony to our children is: "Blessed are all those who trust in Him."

To our grandchildren we would say: "Seek the Lord in the morning of your days. Accept of Jesus Christ as your Saviour now; serve Him through life. In all trials He will be with you and when you are called to pass through the Valley of the Shadow of Death, His rod and His staff will support and comfort you. And so may we all meet in Heaven, a family saved through the grace and mercy of God, Father, Son and Holy Ghost. So may it be.

"Silver Threads Among the Gold",

(Sung by Evelyn Ross and David Hamm)

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POEM

Addressed to Deacon E. S. Phelps and Anne Wright, his wife, on the
Fiftieth Anniversary of Their Marriage.

'Twas fifty years ago today,
These friends of ours, now old and gray,
Before the marriage altar stood,
In blooming man and woman-hood.
Life's vista lay before you bright
With joy and hope and living light;
Your path all smooth to fancy's eye,
No rugged steps, no stormy sky.
Within the space of fifty years,
How much of joy, how many fears,
How much of sorrow now forgot,
How much of love and peace your lot?
Beneath your eye how vast has grown
This blessed land we call our own!
What feasts has knowledge round us spread,
Made common as our daily bread!
What comforts has invention poured,
What plenty crowns the scanty board!
And peace seemed ours through coming time,
Till war came on the path of crime.
In all the ways your feet have trod,
Your stay has been the living God;
A fixed and earnest faith in Him,
Which neither joy nor grief could dim.
Blest in your basket and your store,
Blest in the love of children more,
In calm repose, life's labors done,
Patient you wait its setting sun.

—J. H. Bryant

(Read at the Centennial of the Hampshire Colony Congregational
Church, March 23, 1931, by William Cullem Bryant, Great
Grand-son of John H. Bryant, the writer.)

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Mrs. Lewis J. Colton—(tenderly placing a light shawl over her mother's shoulders.) Truly this has been a wonderful, wonderful day.

Deacon Phelps—Yes, a full and blessed day. How little we thought, dear wife, when we left our far off eastern home and kindred, that in our brief life-span, we should see so many home fires kindled on these broad prairies and gather to our hearts such a host of true and loyal friends as those we have had with us tonight. But the evening grows late; let us, my children, repeat together the Twenty-third Psalm and seek God's blessing ere we go to rest.

(All repeat Psalm and kneel in prayer.)

Deacon Phelps—We thank Thee, our Father, for Thy rich and manifold blessings to us, Thy faulty children, for kindred, for homes and for friends. Forgive our many short comings; bless us in basket and in store and strengthen us in every good word and work to do Thy pleasure, for Thy name's sake. Amen.

—CURTAIN—

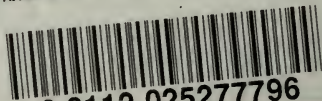
Editors' Note.—Discrepancies in the spelling of proper names have appeared frequently in the records available. In all cases the spelling in the original manuscript has been preserved. It is regretted that some material, records and illustrations, has been submitted too late for logical arrangement.

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